UNIVERSAL ALARM,

OR

AGE of RESTORATION.

WHEREIN THEOLOGY IS UNMASKED, OR RELIGION TRULY, LOGICALLY AND METAPHYSICALLY CLEARED FROM EVERY ERROR AND UNNECESSARY ENCUMBRANCE.

Being a final Anſwer to Mr. THOMAS PAINE's *Age of Reaſon*,—and a full and final Refutation of all Atheiſtical, Deiſtical or Antichriſtian Dogmas, Principles or Opinions whatſoever, that have been or may hereafter be aſſerted or maintained, from *Adam* down to the Concluſion of the Millennium.

Including ſuch a Body of Divinity, or Syſtem of Chriſtian Doctrine, as cannot be overthrown or refuted by Mahometans, Pagans, Jews, Infidels, Heathens, or Proſelytes of PAINE.

VOL. I.

By Elijah Wallace, *of the City of* DUBLIN,
SCHOOL-MASTER.
NO. 26, GOLDEN-LANE.

ELIJAH muſt firſt come and *reſtore* all Things.
17 MATT. 11.—9 MARK 12.

Began Sunday 10th July, 1796, at 12 o'Clock at Noon.

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1798.

An ALPHABETICAL LIST of the Names of thoſe Perſons who have rendered themſelves illuſtrious, by ſtanding forth as Supporters to this Defence of RELIGION *and* CHRISTIANITY, *againſt all Attacks that have or can be made againſt it.*

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DEDICATION.

To every MAN, WOMAN, *and* CHILD *under* HEAVEN; *and to all their* OFFSPRING *to the* END *of* TIME. *But more particularly to the* CLERGY *of all* DENOMINATIONS.

THE following analytical inveſtigation of the firſt principles of true theology, brings before mankind ſuch a ſimplification of all that is eſſentially neceſſary to be known by them in this life, with reſpect to their future happineſs or miſery in a life to come, that it may without the leaſt ſhadow of preſumption, be aſſerted to contain all the FUNDAMENTAL DOCTRINES of CHRISTIANITY, ſuch as they will be both in faith and practice, when *Chriſt's Kingdom* of the MILLENIUM ſhall be eſtabliſhed, and when it will be *then* known to a certainty whether what I have here advanced be true or falſe;—the veil of darkneſs will be then taken away from the minds of *men*, and they will all ſee clearly, from the LEAST to the GREATEST, what *abundance* of *errors*, *ſuperſtition*, and *encumbrances* of *religion*, both in FAITH and PRACTICE, mankind have ſubmitted to, and contended for.

And upon a ſtrict and fair enquiry it will be found, that this BOOK alſo furniſhes every perſon on earth, and of all religious perſuaſions whatſoever, with a true and rational criterion, whereby to judge of the truth or falſehood of the religion he profeſſes to believe, and the faith he holds which he does not underſtand.

For by faithfully comparing it with the principles of the true Chriſtian religion, as they are ſet forth in this, and the ſecond volume of this book, they may to a demonſtrative certainty, without any intuitive obſcurity, perceive the line of partition truly drawn, and delineated on ſo large and conſpicuous a ſcale, as to afford no room to heſitate about admitting the truth of the PLAN, or DIAGRAM, of *faith* and *ſalvation* there laid down.

To the *Clergy* and all *mankind*, but eſpecially thoſe of *my acquaintance*, it may be matter of ſurpriſe, that a man who had not ſtudied Divinity, either in *theory* or *practice*, (but quite the reverſe till very lately) ſhould preſume upon his ſmall ſtock of knowledge, and a confined ſhare of education, to undertake a ſubject, many parts of which have remained in impenetrable obſcurity, and ſome of them conſidered as totally impoſſible to be fathomed, or the depth found out by human capacity.

Yet I hope, though I am entirely unacquainted with the learned languages, and poſſeſſed

poſſeſſed only of an Engliſh and Mathematical education, that I ſhall be capacitated thro', and by the Divine Power of that God, who has bleſſed me with the extenſiveneſs of that knowledge I have thro' his Grace received from him, do juſtice to his Glory, and to the ſubject, thro' every part I ſhall find neceſſary to deſcant upon.

To the *Clergy* I ſubmit myſelf for detection of errors in the doctrines, and the detection of forgery, piracy, or plagiariſm, (if they can find any) in the Work.

To the *true Theologiſts*, and ſpiritual Metaphyſicians, for my interpretations, philoſophy and metaphyſics, and my application of the Scriptures.

To the candour of all mankind, I ſubmit myſelf for my juſtification, and philanthropy in the application of the whole ſubject to them; or to the oppoſition I ſhall be *compelled* to make, to the religious opinions of the ſundry ſects of profeſſing Chriſtians.

And to Atheiſts, Deiſts, or Antichriſtians, I *ſubmit not* in any ſenſe of the *word*, but in the everlaſting truth of what I have wrote I ſtand, thro' Jeſus Chriſt my Lord and my Redeemer.

PRE-

PREFACE.

AT a time when vice and irreligion, blaſphemy and profanation, idolatry and ſuperſtition and all the other powers of the kingdom of darkneſs, have formed a general and univerſal conſpiracy, not only againſt the doctrines and followers of Jeſus Chriſt, but even againſt himſelf perſonally; and to effectuate their concerted league, in a grand attempt to *ſcale the mount of God*, are making haſty ſtrides (like the *giants* in fabulous hiſtory) towards the ſummit of perfection in antichriſtian theology; it is the undoubted and bounden duty of every one of Chriſt's faithful ſoldiers and ſervants to enter as free volunteers into the ſervice of their Lord and Maſter, and to rally round the blood-ſtained banner of the Croſs of Chriſt, and to defend it unto death, and preſerve it from falling into the polluted hands of its enemies, and all ſuch as would dethrone the Lord and Giver of life, and ſet upon his throne a falſe God of their own creating.

Since this is manifeſtly the predicament that Chriſt ſtands in at preſent, with reference or regard to the blaſphemous liberties that are daily taken with his ſacred name

and

and religion; and as inſtances of the diabolical and ſhocking atrocities, of ſcurrillous, defamatory and irreligious libels, on his life, death, doctrines, word and precepts, are to be had in almoſt every print-ſhop, and not all the productions of one, but many apoſtates, we have, and ever will have cauſe to conſider it as a matter of thankfulneſs, and I, in particular, of the deepeſt gratitude, that he has not yet left himſelf without witneſſes, (abundant witneſſes) that can teſtify from happy experience, that they are his ſoldiers and ſervants, and fully capable, through his Grace and Spiritual ſtrength, to defend *(at the true rallying point)* that glorious Standard, againſt the moſt powerful ſhocks that theſe leagued enemies, headed by their generaliſſimo Mr. THOMAS PAINE, with all his generalſhip can bring up againſt it.

And as the preſent æra affords ſuch unlimited bounds to religious toleration, a vaſt maſs of the bulk of mankind have imperceptibly ſlided into the chaotic whirlpool of irreligious libertiniſm; it alſo affords a melancholy proof of the truth of this aſſertion, by furniſhing ſuch numerous inſtances as I have ſaid, of ſome (and thoſe none of the leaſt enlightened in the republic of letters,) who have, like Judas Iſcariot, or Julian the apoſtate, after knowing in a large degree the Chriſtian diagram of ſalvation, turned their hearts, their thoughts, their heads

heads and hands againſt it; unfortunately, among the greateſt of thoſe, we find Mr. THOMAS PAINE; a man, who from the celebrity his former writings had gained him, was therefore the fitter inſtrument in the hand and under the influence of the grand adverſary of mankind (ORIGINAL and INHERENT EVIL,) to propagate and diſſeminate principles ſeemingly ſtrong, and ſubverſive of all that GOD has done for fallen mankind ſince the creation.

But I am confident that through the Grace of GOD and his ſpiritual ſtrength, I ſhall finally overthrow his principles and opinions, together with all ſuch principles and opinions that ever went before him, or ever ſhall come after him, and thereby render the reading of all ſuch productions as his quite harmleſs in their effects upon the minds of mankind, and at the ſame time eſtabliſh ſuch a ſyſtem of true theology, that ORIGINAL EVIL, aſſiſted by Antichriſtians, Mahometans, Heathens, Jews, Infidels, Atheiſts, Deiſts and Theiſts, with TOM PAINE at the head of them, ſhall not be able to ſubvert or refute.

DOCTER TROY, the preſent titular Archbiſhop of Dublin, in a pamphlet addreſſed to the Roman Catholics of Ireland, 1793, has this very ſtriking and juſt obſervation; "that it is ſufficient to make an Archangel "ſhudder at the thought of being deputed "to the care of immortal ſouls as a Paſtor, "and

"and the account he muſt render to GOD "of his paſtoral charge:" and I coaleſce with him in the ſame opinion, that the charge is ſo critically dangerous, as, that when we conſider how hard it is for the wiſeſt of us to guard only one of our own family or offspring from the ſnares of ſeduction of only their fellow mortals, it muſt be very much augmented to guard a numerous flock or congregation of perſons, from the ſeductions of their grand adverſary, ORIGINAL and TRANSMISSABLE SIN, in their alluring and ſtrong temptations; but infinitely more augmented muſt the circumſpection and watchfulneſs be of that perſon who aſſumes the office and attempts to guard, not only a ſingle individual or a ſingle congregation, from the inſidious ſnares of ſeduction and temptation of ORIGINAL EVIL, the world and the fleſh, but a whole nation, and not only a whole nation or a whole Empire, but congregated worlds, conſiſting of all mankind in general, henceforth for ever and for ever.

GREAT GOD! How awful the taſk? How dangerous the attempt? How feeble and unworthy the perſon who has undertaken it? Aid therefore, O Bleſſed Trinity! thy poor, thy weak, and thy unworthy advocate, whom thou haſt choſen throughout the great and vaſt deſign, and give him power to declare, in brotherly ſolicitude to all that have been falſely and unfairly crimped

(trepanned)

(trepanned) into thy ſervice, and who have ſurrendered themſelves by ſiniſter and unfair motives, to be atteſted as ſoldiers and ſervants of thy Divine Majeſty, that thou requireſt none but free volunteers, who are willing, perfectly willing to ſhed their blood in defence of the cauſe they have undertaken to eſpouſe; and to which they have not been trepanned by the tempting bounty held out to them by Eccleſiaſtical Kidnappers, but by the bounty of thy free Grace, beſtowed upon them by the Holy Spirit, to fit and prepare them for the true miniſtry of thy *Word* and *Will*. And O! be propitious, and give all mankind to *ſee* and *feel* that thy Goſpel is a free Goſpel, freely to be preached, and thy Grace free Grace, not to be purchaſed; freely as ye have received, freely give; and that the fruits thereof are the free ſpontaneous productions of ſpiritual union and communion with thy Holy Spirit, and that the ſupport of the miniſtry or miniſtration of thy word, are the free gifts of thy people, ſimilar and like to the gifts of thy free Grace, not for ſuperfluity, oſtentation or pride, but for the immediate and momentary wants of the body, in ſimple food and plain raiment.

To thee Great God, this truth we owe,
Be this our theme and ſong;
"Man wants but little here below,
"Nor wants that little long."

I believe

I believe it will be perceived by the reader, but more eſpecially by the ſpiritual minded reader, that there are ſeveral deep myſteries contained in this *book*, that have been ſecrets with GOD ſince the foundation of the World, and are here brought into view; I humbly hope, by and through the illumination of the ſame Holy Spirit that guided and actuated my *Nameſake*, ELIJAH the *Tiſhbite*, that active and zealous Prophet of the living GOD, who anſwered his call in prayer by *Fire*.

No. 12, *Fade-ſtreet.*
Sunday, 10*th July*, 1796.

INTRODUCTION.

SEEING, that at preſent there are already extant, ſuch a ſuperabundance of books on pure Theology, (as they are termed) it may appear ſuperfluous to attempt introducing any farther on mankind in this way; and that to attempt a full and final anſwer to every objection that has been raiſed, or that can or may hereafter be raiſed, againſt the Scriptures, and againſt the fundamental doctrines of Jeſus Chriſt, as ſet forth in the ſyſtem of the Chriſtian Religion, &c. &c. &c. is but a Quixotal chimera.

But feeling Chriſtianity hurt, by the *flimſey defence* ſet up againſt MR. PAINE'S AGE OF REASON, by ſeveral, that ought from their dignified ſtation in the Church, and high learning, to be conſidered infinitely more capable of the taſk than a LAY MAN, of my confined learning and opportunities, add to this, my preſent ſituation, having two large Schools of my own, a male, and a female School, of near one hundred Children, to educate daily, (with only my wife's aſſiſtance) and out viſits, in teaching in gentlemen's families in the evenings, and for a time, but a declined ſtate of health; and finding that the defence ſo ſet up, left MR. PAINE and others like him, nearly the ſame liberty of opinions, and in a large meaſure, the ſame ground to go upon; I thought it my duty to caſt in my *mite* into the public treaſury, and hope for the approbation of my GREAT MASTER, and his ſpiritual aſſiſtance in the completion of the work.

And

And to avoid as much as poſſible, ſwelling the Book beyond what I conceive or imagine, will leave it in the power of the meaneſt perſon to purchaſe, I ſhall confine my refutations, chiefly to the principal and moſt weighty of his objections, well knowing the others will fall of courſe; but ſtill to leave no room for freſh arguments to be brought forward, or any weighty or material objection to be advanced in future, by him, or any other perſon whatſoever.

And as it is poſſible, that a number of my readers, have never yet had the opportunity of ſeeing Mr. Paine's Age of Reason, which conſiſts of *two parts*, I have here ſtated a brief ſummary of the moſt weighty of his objections, as I could collect them.

He has repeatedly and poſitively denied all the Scriptures, and has taken abundant pains to refute them, by many witty ſarcaſms, ingenious aſperſions, and acrimonious invectives, on the authors and founders of the Jewiſh and Chriſtian Religion;—he denies the belief of the Trinity;—he denies the belief of all Creeds but his own, which is a Deiſtical one;—he denies all authority of Church eſtabliſhments, and Church government;—he denies the incarnation of Jeſus Chriſt, the Son of God, the Word made fleſh,—and his redemption of mankind, which he turns into the moſt ridiculous deriſion, both laughable and contemptible;—he denies all revelation of God's Will, and Word, to Mankind, except what the creation diſplays in his Works;—he denies all Prophecy;—he denies all Miracles, and Myſtery in a peculiar ſenſe;—he denies the New Teſtament, and every thing pertaining thereto, in all the fundamental Doctrines of Chriſtianity;—he denies the reſurrection of the dead;—in fact, he makes the whole of the Bible and Testament, the greateſt collection of impoſture, fraud, hypocriſy, and deluſion, that ever the world produced;

and

and profuſely beſpatters the moſt eminent characters therein, with the epithets of Rogues, Robbers, Raſcals, Cut-throats and Cheats.

I have therefore undertaken to prove all the fundamental Doctrines of Chriſtianity, and the Scriptures, &c. &c. by Reaſon only; independent of Scripture teſtimony, or Revelation, and having thereby ſubſtantiated the chief Doctrines thereof, and alſo proved thereby both Scripture and Revelation, Miracles, Prophecy, &c. &c. &c. I have then the united teſtimony and authority of both theſe confirmed doctrines, ſo undeniably proved, to ſupport me throughout the reſidue of the work.

I have ſtudiouſly avoided every Scripture proof poſſible, of the fundamental Doctrines of Chriſtianity; till I firſt *firmly eſtabliſhed them* by logical reaſoning; for when Atheiſts, Deiſts, and Religious Mountebanks, (quacks) of every party or denomination, find that the true principles of revealed Religion, can be, not only defended, but proved, beyond all poſſibility of doubt or refutation, independent of Scripture teſtimony,—they muſt then either believe and confeſs the truth, or by renouncing it, act the part propoſed by *Job's comforter*, CURSE GOD AND DIE.

Moreover, my reaſons for undertaking this difficult method of metaphyſical logic, for the proving of the fundamental principles and doctrines of Chriſtianity, and alſo the BIBLE and TESTAMENT, independent of their own authorities, or any other written authorities whatſoever, that ever I heard or read of, or I believe any perſon elſe, was for the ſole purpoſe of obviating an objection, viz. that if any one part of the Bible or Teſtament, or one book of the Bible or Teſtament, proved the reſt; yet this one part, or one Book, would yet want proofs itſelf, and ſo a denial might be eſtabliſhed, that would be extremely difficult to oppoſe.

The

The entanglements and perplexities of doubtful ambiguity, in point of Chriſtian doctrine, Faith and Practice, under which mankind have laboured ſince the creation, is the fundamental intent of *this Book* to unravel, by ſupplying an illuſtration of illuminating theſis, to develope and diſpel the thick and groſs darkneſs, the mind of man has been abſorpt in, ſince the commencement of Divine worſhip; and to render a clear, and diſtinct diviſion or ſeparation, between the eſſentials, and non-eſſentials of the Chriſtian Religion, Faith, and Practice, for the general and univerſal uſe of all Mankind.

And poſitively ſpeaking, there is no other means, mode, manner nor method poſſible, whereby to extricate the mind of Man from theſe entanglements, doubts and perplexities, wherewith the preſent religious worſhip, and its articles of faith and practice are involved; and the diſtruſt and ambiguity they labour under, who profeſs to believe it, than by philoſophical enquiries, founded in Logical and Mathematical reaſoning, and ſupported by the unerring Spirit of the Holy Ghoſt; and a clear, diſtinct, yet comprehenſive view of all and every article of the Chriſtian Doctrine, Faith and Practice, for this very efficient reaſon, that no other human capacity, but ſuch as had been long exerciſed, and inured to the utmoſt profundity of Mathematical inveſtigation, and Philoſophical enquiries, and aſſiſted by the powerful influences of the Holy Spirit, could poſſibly be capable of attempting with ſucceſs, the STRETCH and STRESS of intellect, requiſite for ſo extenſive, and ſo difficult a ſubject.

Therefore, he muſt be endowed with all the qualifications neceſſary to conſtitute a Natural, a Moral, a Mathematical, and a Divine Philoſopher; and have alſo the light of God's grace in his heart; and clear, extenſive religious views in his head, void of bigotry, ſuperſtition, prejudice, or partiality;

who

who would be ſo hardy as to attempt it; without all which qualifications, it would be Now, as HERETOFORE, but bombaſt in the extreme, to undertake the taſk.

With awful trepidation, and the moſt profound ſpiritual abaſement, I aſſume the Pen, as an advocate for GOD, a ſoldier for CHRIST JESUS, a Defender of the Faith, and a purifier of falſe Worſhip.

Therefore,—emboldened, tho' fearful,—apprehenſive, tho' undiſmayed,—envigorated, tho' feeble,—ſtrengthened, tho' depreſſed,—and ſuſtained, tho' imperfect; I venture forth, on the grand,—the great,—the glorious,—bold deſign,—and ſcan the abyſs of the dread profound,—then riſe aloft, and paſs thoſe bounds, that Man ne'er paſſed before,—ſhew Hell's grim Tyrant, and Death's ruthleſs King, that both muſt give permiſſion of ingreſs, egreſs, and regreſs to Man, without daring to call his authority in queſtion, for rummaging their dreadful habitations; and preſumptuouſly and fearleſsly entering their Dominions; exploring their deepeſt and darkeſt receſſes; and intelligibly diſplaying to Mankind, the internal policy of thoſe diſmal, dark abodes, if ſuch they may be called. Next, High Prieſt like, enter the Holy of Holies; and ſearch, and read the deep records of GOD, long enrolled in Heaven's Chancery, before Men, or Angels had exiſtence there; then thro' His Council Chambers take my way, and by Divine permiſſion, freely ſcan the hidden ſecrets there; reflect, arrange, comment, and bring from thence, the firſt and beſt intelligence to man.

This *book* differs materially from all other books whatſoever, that have been written on the ſubject of Religious doctrines, tenets of Faith, or opinions of practice, in either ſpeculative divinity, or ſpiritual worſhip; all other books that contain Chriſtian doctrine, or Religious inſtruction, are proved from,

founded

founded in, or ſupported by the Scriptures; whereas this Book is proved by itſelf, founded in itſelf, ſupported on itſelf, and eſtabliſhes the truth and certainty of the Holy Scriptures, and all the doctrines they contain, independent of the Scriptures themſelves, or the teſtimony of Revelation, as heretofore contended for and againſt, by thoſe who wiſhed to ſupport them, againſt thoſe who denied their authorities.

To cloſe up the rere of this introduction.—As I wiſh to enjoy pure and undefiled Religion, in the full effects of experimental and practical Chriſtianity, Truth, and Salvation, in common with all Mankind; I have ſtudied to diveſt it of all, and every falſe and groundleſs principle, and every vague aſſertion, founded in error, miſconception, or miſinterpretation of the WORD of TRUTH. I have herein cleared it in a great meaſure, of thoſe claſhing opinions, thoſe jarring Doctrines, thoſe controverted Interpretations, that have originated from ignorance, bigotry, abſurdity, and deluſion; and have ſubſtituted in the room of them, that original ſimplicity, innocence, and honeſty of fundamental principles, that will bear the teſt, and ſtand the ſtricteſt ſcrutiny of ſpeculation, penetration, and inveſtigation; and be thence found to contain nothing but what GOD has originally ſtamped his ſeal of impreſſion thereon, viz. *Divine Truth:* and as I wiſh to be anſwerable for nothing elſe but the truth, in theſe Pages; I therefore wiſh every thing contrary thereto, may be immediately expunged; and I earneſtly requeſt the communications of ſuch Learned Gentlemen, as may chance to find any ſuch herein, to be directed to me, (free of poſtage) at my Printer's. And as my own Salvation, and the direct means of Salvation to all Mankind, have been my ſole and manifeſt purſuit, thro' all this train of thought, thro' all theſe hitherto enveloped myſteries, and perplexed doctrines,

doctrines, contained within the compaſs of this vaſt deſign; I ſhall in ſtrict conformity to the teachings of GOD's Holy Spirit, inſtantly renounce from my Mind, and my Faith, and expel and expunge from all my Writings, whatſoever ſhall be advanced as contrary to the Spirit of Truth, by any friend thereto, that may ſee or find any ſpiritual contradictions, *(not clerical)* ſcattered thro' the work at large; for I do not aſſume nor arrogate that poſitive and dogmatic aſſurance, that rejects and excludes converſion, by conviction of errors in opinion, when truly and fairly proved to be ſuch.

Hence, every Man living has as good and as equal a right as I have, to be concerned in the purity, and purification of this infant ſyſtem, or new diſpenſation, from errors, diſtruſt, contradictions, or abſurdities.

If mankind in future, thro' a wilful blindneſs, or criminal lazy ignorance, ſhall neglect to think for themſelves, or more criminally ſubſtitute the vague and prepoſterous opinions of others; whoſe clumſy Ethics, and perverted Philoſophy, have ſuch faſcinating power over the uncultivated or groſs ideas of Men, as to act like an *Ignis Fatuus*, by leading them aſtray from the true path of ſound Reaſon, real Philoſophy, and genuine Ethics, they may blame themſelves; I here call upon all Mankind to think for themſelves, to ſearch to the very bottom of thoſe things, and as they muſt render to GOD, a juſt account of their FAITH, and the influence that FAITH has had on their thoughts, words, lives and actions; they are therefore culpable or inexcuſable, if they ſubmit to, ſubſtitute, or abide by any thing in theſe my writings, or thoſe of any other perſon *whatſoever*, that their Reaſon, their Mind, their Soul, their Spirit, or their whole Celeſtial capacity does not convict or convince them to be downright truth, as it is with GOD himſelf, nothing elſe, nor

nothing leſs can be depended upon; and nothing elſe, nor nothing leſs, they are called upon herein, to abide by, or conſent to.

If they find any paſſage or article that they conclude to be WRONG, let them not preſume to condemn it haſtily, at the firſt, ſecond, or third reading, till they are Spiritually certified of its being really ſuch, leſt they ſhould condemn, what upon more mature deliberation and ſpiritual conſideration, they would condemn themſelves for rejecting; for I will venture to affirm, that HE who enters into a controverſy or conteſt with the doctrines of this BOOK, without the deep influence of the SPIRIT of GOD in his ſoul and mind, will come out either a confirmed Chriſtian, or a non-confirmed Atheiſt.

If any Gentleman, or any of the proſelytes of Mr. PAINE, *wiſh to attack the doctrines contained in this book; leſt they ſhould execute their intention by halves, I requeſt they may ſuſpend the attempt until the ſecond volume (which is now as ready for the Preſs as this) is publiſhed, and then they may attack it in toto.*

A Critic may meet with ſome irregularities or inaccuracies in this book, but none but what may be pardoned and amended by himſelf, which he is requeſted to do, it being as much his duty as mine.

Any contradictions, or inconſiſtencies, or any faults in the arrangement, the diction, or the compoſition are truly mine; for I honeſtly confeſs, before GOD and Mankind, I have not been ſufficiently adequate to do juſtice to the Glory of GOD, nor to execute my Commiſſion with that ſtrict punctuality I ſincerely wiſhed to do; but whoever conſiders the magnitude of the ſubject, and allows for human imperfections, will readily acknowledge the difficulty there is in expreſſing *Spiritual views in verbal dreſs;* I have had clearer views than I have been able to expreſs aright; and muſt aſſert in GOD's vindi-

vindication, that there is not a Spiritual error, contradiction or inconſiſtency to be found *in his own part of the work.*

The former opinions, or future ſentiments of the different Sects of profeſſing Chriſtians, concerning the chief Tenets contained in this Book, have had no influence whatſoever on me, nor gives me no manner of concern, farther than my good wiſhes for their ſpiritual knowledge and future welfare.

Committing the Book to poſterity, and myſelf to my GOD, I leave Mankind to judge for themſelves, ſincerely beſeeching Him, that it may be the means of life, unto life, and final ſalvation to all.

ELIJAH WALLACE.

SECTION. I.

Of the ORIGIN of EVIL.

ART. 1. "THE origin of Evil," (ſays Voltaire in his Philoſophical Dictionary, page 312) "has "ever been an abyſs, the bottom of which lies "beyond the reach of human eyes; and many "Philoſophers and Legiſlators in their perplexity "have had recourſe to a Good and Evil principle; "the Good impelling to what is right, and the Evil "principle impelling us to the reverſe."

ART. 2. To corroborate this aſſertion, he quotes LACTANTIUS, a father of the Church, who, in his thirteenth chapter on the *Divine Anger*, puts the following words in Epicurus's mouth.

Argument.

ART. 3. Either GOD would remove *Evil* out of the World and cannot, or he can and will not, or he has neither the Power nor the Will, or, laſtly, he has both the Power and the Will.

ART. 4. If he has the Will and not the Power, this ſhews weakneſs, which is contrary to the Nature

ture of God; if he has the Power and not the Will, it is malignity, and is no leſs contrary to his Nature; if he is neither able nor willing, it is both weakneſs and malignity; if he be both able and willing, which alone is conſonant to the Nature of God; how comes it then that there is *Evil* in the world?

Art. 5. This he calls a home argument, and ſuch I believe it has ever been conſidered to the preſent hour by Mankind.

My anſwer to this Grand and notably Famous queſtion,—is thus;

Art. 6. It was and is impoſſible with God to produce, to make or create Beings, Eſſences or Emanations, either equal to, or ſuperior to Himſelf in every perfection;—if not, then the Being, Eſſence, Emanation or Creature, ſo deriving, proceeding, made or created, would be equal to, or ſuperior to the Creator, which is not only impoſſible, but manifeſtly abſurd.

If it is impoſſible,—then we muſt infer that every Eſſence, Emanation, Being or Creature, is leſs than God in its perfections; therefore, if it be leſs than God in its perfections, ſo much as it wants of God's perfections, is and muſt be its want of pure and infinite perfection; then this want of pure and infinite perfection in the Eſſence, Emanation, Being or Creature, is its imperfection; and if imperfection implies want of goodneſs, and if want of goodneſs implies badneſs, and if badneſs implies Evil, then Evil muſt neceſſarily ſubſiſt independant of the Almighty.

Art. 7. I don't know whether my Logic or method of handling ſimple or compound Syllogiſms, will pleaſe every perſon into whoſe hands this Book may come; but I truſt under God, to render my interpretations of things plain, and diſtinctly comprehenſible to the moſt ordinary capacity; more eſpecially, as the eternal welfare of every Soul under Heaven

Heaven is ſo immediately concerned; and that thoſe Perſons into whoſe hands this treatiſe may come, will ſee clearly the final diſplay of true Theology, and ſo be able to impreſs it on the minds and ſouls of their fellow Mortals, which is their bounden and reaſonable duty.

ART. 8. It is aſtoniſhing to think that Mankind, with all their Ethics, Phyſics, Logic and Philoſophy, and the reſt of the abundant ſtores of human learning they have through all ages been in poſſeſſion of, has groped in the dark ſo long for to find out this ſhort and ſimple anſwer; and it will add much to the aſtoniſhment to reflect, that a Layman (Mr. PAINE) ſhould undertake to raiſe ſuch grand and weighty objections againſt the Chriſtian Religion, as to baffle, in a very great degree, the attempts of ſome of the ableſt divines to refute him, and thereby leave room enough for *me*, another *Layman*, to ſtep in and ſubvert, not only Mr. PAINE's *attack*, but every other deiſtical or atheiſtical *attack* that has, or may hereafter be attempted againſt the Sacred Oracles of GOD, and his Son JESUS CHRIST.

ART. 9. Now this Evil here demonſtrated, and I believe ſufficiently evident, has theſe very remarkable qualities or properties in it, and belonging to it. Firſt,—it is in itſelf, when abſtractly conſidered, the Origin of Evil; that is all manner of Evil whatſoever, as will be better proved hereafter; it is Evil in the root or ſource thereof, and the everlaſting fountain from whence its ſtreams proceed.

ART. 10. Secondly, it is contagious; for this reaſon, that the line of ſeparation or partition between perfection and imperfection, between Good and Evil, cannot be defined nearer than thus.

The firſt ſecedance or departure from Good to Evil, that is the firſt ſtep or inclination, whether of the thoughts, will, tempers, ſpirit or actions, is but the firſt commencing tendency thereto; if we ſuppoſe a ſtop made

made there, and no farther procedure made, the line of partition or ſeparation between Good and Evil is almoſt nothing, or all as one the ſame: this ſhews plainly how near *a kin* Good and Evil ſtand, in affinity of relationſhip to each other; juſt like a clear Glaſs Decanter of pure Water, drop only one ſingle drop of *ink* into it, it will ſcarce be perceived what impurity it has communicated to the water if ſtirred up through it; drop two drops, and all muſt confeſs it is now more impure than before when you dropped but one drop, though upon ſtirring it through the reſt, none of them will be perceived; proceed adding, and by degrees you will evidently ſee the impurity augment, till it becomes almoſt, or all out ink itſelf: juſt ſo with ſpiritual purity, when or before it is contaminated with the firſt infectious contagion of Evil, it is as pure as it was poſſible for it to be, but not as pure as God Himſelf, and God deſigned or intended it ſhould continue ſo, as is evident from His giving or imparting Spiritual Reaſon, Perception and Power to the Soul, and Spirit to act along with our free-will, or in conjunction with theſe to keep clear and ſteer ſafe from the Rocks and Quickſands of Spiritual pollution and contagious Evil.

Art. 11. That this Evil has or may have a gradual growth, or ſometimes a more ſudden or enlarged encreaſe, as I have ſhewn (per ſlow or ſudden, adding *ink* to water.)

Art. 12. This Evil is quite harmleſs, paſſive, and no way pernicious, if we keep our minds, our thoughts, our will and faculties out of the ſphere of its attraction, that acts with a Spiritual Magnetic influence, or from any inclination or tendency to unite with it, or attempt to approach within the infectious influence thereof, and was ſo to the Rebel Angels or Apoſtate Spiritual Beings before their Fall, (as is abundantly manifeſted to every Man from

Art.

Art. 69 to 73 of this Book) Man may and can keep himſelf from every Species of Evil by avoiding it; or the Means that have a leading Tendency thereto, by keeping his *Thoughts pure*; for in the thoughts the firſt Temptation or Seduction to Evil ariſes; and it is very remarkable that Evil cannot be committed by any perſon whatſoever, till he has firſt thought of it, (I mean with reſpect to injure his own Soul) and has complied with the Impulſes thereof from the Suggeſtions of evil Thoughts; and this may be deliberate or inſtantaneous; but it is much more frequently deliberate. (doing an Evil, as killing a Man accidentally, has nothing to do with this; for a Man may injure or hurt the Property, Life or Soul of another Man, without injuring his own Soul, unintentionally, as above.)

Art. 13. It is manifeſt from the Ground-work in the very Ideas from which the Demonſtration of the Origin of Evil is drawn, *(conferred with Art.* 10. 11. 12.) that Evil is conſequential to the Nature, and inſeparably united with, or attached to every Being or Creature below the God-head of the Trinity; but the counteracting Means to reſtrain and ſubjugate its effects, is alſo given us by God, if we apply them right.

Art. 14. That this Evil once encreaſed to any aſſigned degree, may be again repelled, and gradually (or more ſuddenly) overcome and ſubjected again under the original Powers given us by God to hold it in control.—If this were not the Caſe, how could Man recover out of the Depths of Sin and Miſery he had plunged himſelf into, except God took him forcibly *(perhaps againſt his Will)* and dragged, as it were, the Offender compulſively to Reſtoration, which we know is not the Caſe.

Art. 15. To Prove this, having ſhewn by what means Evil may obtain an aſcendancy over our Mental, Spiritual or Temporal Powers, *(Art.* 12.) we have only to reverſe the Means, through God's Grace and Aſſiſtance, to gain the Victory, and reaſſume our for-

mer State again; for as ſubmiſſion to its impulſes gave it the Power over us, * ſo a ſtrong, violent, powerful, ſpiritual and temporal Reſiſtance againſt its Attacks or Force, (*as in the Science or Laws of Mechanics, the Effect is always as the Power or Force applied*) will repel, ſubdue, and finally overcome it; more eſpecially, when we guard well with all our Powers, joined with watchfulneſs and Prayer, the weak Side of our Spiritual out-works, where it always has been found to make its moſt vigorous Attacks and Entrance, namely, *our thoughts.*

Art. 16. Having obtained this *Grand Maſter-key*, to open an Admiſſion into ſome of the profoundeſt Myſteries, and heretofore moſt hidden and perplexing Difficulties in Religion that have puzzled Mankind, we may, by the Aid thereof, fully refute and ſet aſide, for ever hereafter, that Part of Religious Doctrine that ſupports and aſſerts any Thing relative to, or concerning the Divine Anger, the Wrath of God, his Jealousy, his Vengeance, and thoſe numerous Scourges and Evils heretofore blaſphemouſly attributed to reſult therefrom, to Celeſtial Spiritual Beings as well as to Mankind; it will be found how we are to interpret, or inſiſt upon the Interpretations of thoſe Things that are really repugnant to Common Senſe, as Mr. Paine very juſtly obſerves; for if ſuch Things were really true of God (*which I ſhall fully and fairly prove they are not*) then would *He* be evidently the *Author* of *Evil*; but as I have here proved *He* is not the *Author* of *Evil*, ſo neither is *He*, in any ſenſe of the Word, the *Author* of any of thoſe Curſes, Woes, Scourges, Plagues, or Ills of Life, of Death, of Hell, or any other Deſtruction

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* *So a ſtrong, &c.)* Hence the manifeſt Reaſon why ſome Reformations and Converſions are ſudden, whilſt others are gradual and progreſſive; the gradual Ones are therefore more permanent, and more to be depended upon.

ſtruction that has befell, or do befall Mankind, as will be abundantly proved, and evidently manifeſted in this Book; wherefore it ſhould be well conſidered, and henceforth watchfully guarded againſt by Paſtors and Preachers, what is here laid down and interdicted, before they attempt to aſſert a Doctrine, not only derogatory and degradatory, but falſely and dangerouſly wicked; it is downright Blaſphemy to impute to GOD, the GOD of *Love* and *Mercy* to all his loſt Race, ſuch injurious, defamatory Alluſions, ſuch inſult to the ETERNAL MAJESTY of HEAVEN'S ALL-GLORIOUS KING.

Beware,—let Man beware henceforth for ever.

SECTION

SECTION II.

Of GOD the FATHER.

ART. 17. ABUNDANT as the Attempts of Philoſophers, Schoolmen, Metaphyſicians, and Divines, &c. &c. have been thro' many Ages, to analyze, determine, comprehend, inveſtigate, and demonſtrate who or what GOD is, ſo as to realize and certify to themſelves and others, the Theory of the concealed Myſteries of the Divine Nature of GOD, his Exiſtence, and the Means and Modes of that Exiſtence, and all or moſt of the Divine Attributes, and by exquiſitely fine and ſubtle metaphyſical Diſquiſitions, have attempted like ſacrilegious Spies, to ſteal in without Permiſſion, not only into the Heaven of Heavens, but to the Center of the inner Circle that ſurrounds the Throne of GOD, yea, even into Him that ſitteth thereon, even into the Nature, Manner, and Mode of the Exiſtence, and Original of that incomprehenſible GOD, who bounds and fills Immenſity itſelf; yet we ſtill find that thoſe Myſteries have remained impervious to ſuch prying Spies of prophane, interdicted, and ſinful Curioſity, nor is it poſſible they could truly ſcan that GOD, who ſits enthroned in ſuch ineffable and impenetrable Glory, as to cauſe the higheſt Arch-Angel (though a

ſpiritual

ſpiritual Being of the moſt ſuperior Order) in Heaven, to veil his Face before Him, and proſtrate himſelf with the deepeſt Humility and moſt reverential Awe.

Art. 18 But notwithſtanding they have failed in many (if not all) reſpects to analize, determine or demonſtrate who or what God really is;—I ſhall here give my Definition of the following

Argument.

There is a God,—or there is not a God.

If there is not a God, then who made Man? or whence did the whole Creation derive or obtain the amazing Order, Regularity or Harmony in all that we behold, above, below, around; and which the Study of Aſtronomy diſplays in determinate and exact Revolutions? or whence proceeds the Source of Animation of all the living Creatures we behold in the Earth and Waters?

Man, in the higheſt Paroxyſm of Atheiſtical Arrogance, has never yet aſſumed to himſelf nor his Anceſtors, the Power of creating or forming ſuch ſtupendous Beauty and Durability of Things, nor has he arrived a Jot the nearer the Truth, in aſcribing it to Chance, to Nature, or to any other Means whatever; for ſtill the Queſtion would reſult—Who endued Chance with the Means? or who endowed Nature with the Power and Properties neceſſary to ſo ſtupendous a Production of Regularity, in the Creation and Formation of Animals and inanimate Things?—And if there is a God, who and what is He? or whence had He His Origin?

Art. 19. I anſwer He muſt be a pure Spirit,—a Spirit uncompounded of Parts, and every where exiſting,—the firſt and laſt Inhabitant of Eternity,—infinitely perfect in all his Attributes,—the ever living Fountain and original Source of uncreate, derivative, immortal Spirits,—the Life, the Soul, the Author of created Nature and its inexplicable Productions,—

eternal

eternal and primeval Light, inſcrutible and incomprehenſible,—unbounded in his infinite and eternal Love, inflexible in his infinite and eternal Juſtice,—unlimited in his infinite and eternal Mercy,—immutable in his infinite and eternal Truth,—irrevocable in his infinite and eternal Decrees,—unchangeable in his infinite and eternal Will,—unſearchable in his infinite and eternal Councils,—unerring in his infinite and eternal Laws,—omnipotent in his infinite and eternal Power,—omniſcient in his infinite and eternal Perception and Wiſdom, omnipreſent in his infinite and eternal Self-exiſtence,—and Almighty in his WORD.

ART. 20. All and every one of which Attributes are, and muſt be conſidered in every Caſe, and every Senſe of the Word, or Application thereof, each with each, conjunctly or ſeparately, ſtrictly compatible and conformable to and with each other, no ſhadow of Diſagreement between them; but a perfect Coincidence and Union, and a ſtrict Conformity perpetually and unalterably ſubſiſting between them,—his Juſtice doth not oppoſe nor counteract his Mercy, nor doth his Love ſuperſede his Juſtice, and ſo of all the reſt of his Divine Attributes; and thoſe who would think rightly of or concerning Him, muſt thus think, and in every Part, Portion, or Paſſage of his Holy Word, his Laws, or his Dealings with Men or Angels, theſe Things, theſe Attributes, and their Union and Conformity to each other, muſt be ſtrictly conſidered, and cloſely attended to, in every Interpretation we put, or attempt to put on his Word, his Laws, his Actings, or Dealings with Men, or Celeſtial Spiritual Beings; otherwiſe we will be led blindfold into the very ſame Errors in the literal, figurative, or ſpiritual Interpretations of his Holy Word, in Holy Writ, that all Mankind have heretofore ſlided into for want of this original Key together with the foregoing Key, and a few others that ſhall be given in the Courſe of this Work, whereby all the hidden Secrets and profound Myſteries that

are and have been in the everlaſting Councils of God, will be truly diſcovered, and perfectly diſplayed or revealed, without a Veil or Cloud between.

Art. 21. The foregoing ſuperficial Deſcription of Him, falls far ſhort, infinitely far ſhort of the Deſcription he could give of himſelf, if he condeſcended to reveal all and every Property of his Divinity, his Attributes, his Origin and Exiſtence; but was he to condeſcend to this, it would be totally impoſſible for Humanity to comprehend the moſt diſtant Idea of it, and would ſtartle the immaterial and immortal Soul, to which alone ſuch a Revelation could poſſibly be made, into eternal Confuſion irrecoverable; and I am decidedly of Opinion, that the higheſt Arch-Angel in Heaven would tremble at only the Idea of ſtanding the Shock of ſuch a Revelation; and if it had been neceſſary for Men to know more than what is condeſcendingly permitted them to know already, it would alſo have been neceſſary with Him to have communicated other better adapted Capacities and Powers to Human Beings, than thoſe they now poſſeſs, to prepare and qualify them for comprehending ſuch a Revelation.

Art. 22. Lord, what is Man? Thou Incomprehenſible Being, ſave us from prying and preſumptive Curioſity, and from fooliſh and impertinent Enquiries, beyond what we are totally ſecluded or finally ſhut out from, and teach us to dread ſuch preſumptuous and impertinent Inquiſitiveneſs, and unpermitted intruſion into thy Privy Council Chamber; but grant, O Holy and Bleſſed Trinity, that our Entrance and Admiſſion into it, and into the Divine Secrets, may be not only permitted, but invited Inſtances of the Unlimited and Eternal Mercy to all Mankind, of that Glorious Being whom the Heaven of Heavens cannot contain; that Being that Comprehends and Circumſcribes Immenſity.

Art. 23. The foregoing is the higheſt, and neareſt the Truth of any poſſible Metaphyſical Enquiry, independent of Scripture teſtimony or Revelation; but

I ſhall

I ſhall have occaſion to give *(through the Courſe of this Work)* other Deſcriptions of *Him*, eſpecially when I have given my Proofs, and otherwiſe ſubſtantiated the Truth of the Scriptures and Revelation.

Art. 24. From what has been ſaid in the 16 *Art.* of the foregoing Section, conferred carefully and cautiouſly with this Section, it will appear that the various attributed Properties, &c. alluded to, or ſaid to belong to God, ſuch as *Wrath* and *Anger*, *Jealouſy* and *Vengeance*, with every other imputed or inferred Paſſions, Weakneſſes or Mutations, in the Divine Mind of an Unchangeable and Eternal God, ſhould be well conſidered and Spiritually weighed, meaſured and tried, and faithfully and impartially diſcuſſed, without prejudice of Religion or Education, of *Who* and *What* He is, and His Union of Attributes, before we unpremeditately decide theſe Imputations againſt Him, and thereby obtain and cheriſh falſe Ideas, till they grow to ſuch Maturity with us, that it will be next to Impoſſibility to relinquiſh the Aſcendancy they have gained over our Minds and Underſtandings, whence we are imperceptibly led to ſubſtitute falſe Notions, falſe Impeachments, and thence falſe Worſhip of Him who is Eternal Truth, and ever Clear when judged.

Art. 25. Now, if the Wrath, the Anger, the Vengeance, the Jealouſies, the Unrelentings, the Curſes, the Woes and Scourges, with all the numerous Epithets that compoſe the whole Catalogue of ſuch Paſſions, Mutations, and *Temporal Weakneſſes* in a Spiritual Being, that are and have been imputed to Him in the Sacred Writings, and the Prayers and Worſhip of miſtaken Mortals founded thereon, cannot be demonſtrated to have a full, clear, perfect and ſubſtantial Foundation in the Truth of Spiritual Reality with God, when brought to the foregoing Teſts; *(viz. the Union of his Attributes with each other, and that they counteract not.)* I ſay if theſe Alluſions have not a perfect, clear, and manifeſt Exiſtence with God, or are not in or with

with Him *(naturally, if I may be allowed the Expreſſion)* then are they only Alluſions made uſe of in Holy Writ, *(and from it copied and aſſerted by us)* to figure to our Minds, for want of other Words, Modes or Means whereby or wherewith to expreſs, truly and intelligibly, thoſe Properties or attributed Acts we aſcribe to Him, that have not originated with Him, nor from Him, but with and from ourſelves: when this is the Caſe, or if it be found to be the Caſe when tried and proved, we are then to aboliſh all and every ſuch falſe Idea and abſurd Notion, as falſe and blaſphemouſly Erroneous, and unworthily and unjuſtly applied or imputed to Him.

Art. 26. Therefore it requires us to be ſtrictly circumſpect with regard to what Appellative or unfounded Attributes, Implications or Alluſions, we make to the Divinity of the Pure Immortal Majeſty of the Everlaſting Jehovah; for if the aſcribed Mutations, Prejudices and Paſſions are unfounded, then it is evident we erroneouſly aſcribe falſe Alluſions and unjuſt Imputations to the unutterable Perfections of inconceivable Divinity; under which wrong Ideas, if we Worſhip accordingly, our Worſhip muſt be the moſt *Rank Blaſphemy*, and *downright Idolatry*; in which Caſe it would be only in compaſſion to our groſs Ignorance and wilful Blindneſs, that he would condeſcend to Hear or Anſwer any Petition whatſoever: wrong Titles, Epithets or Imputations, produce wrong Ideas; and wrong Ideas produce weak and imperfect Opinions of Things; and weak and imperfect Opinions of Things betray into a Want of due Reverence or Eſtimation, and Want of Reverence betrays into Preſumption and Arrogance, and thoſe ruſh or plunge us into the dreadful and ſhocking Conſequences attendant on Impiety—Celeſtial Sacrilege and Blaſphemous Idolatry—in worſhipping a falſe God, of our own creating, inſtead of the true God, whom we have thus ſupplanted by our Ignorance and Error, to make Room for our enthron-

ing a Deity quite different from him that ought to be on it; and ſo paves the Way to Condemnation with Stumbling-ſtones of ſpiritual Error, falſe Aſſertions, and falſe Worſhip; and, in ſome Caſes, againſt our own Convictions, if we did but admit them to take Place when they powerfully call upon us. To timorous Minds, theſe Convictions appear ſometimes as Illuſions of the Spirit, or Traps of Satan, (*as they are called*) to enſnare them; and, for Want of Faith, or Want of Thought to ſcan them, they often baniſh ſuch Thoughts from a Half or Three-quarters Conviction that theſe ſcriptural Aſſertions, according to their literal Meaning, muſt be right—and muſt be ſo, that aſſert the Wrath of God, his Jealouſy, &c. or all the Learned and Holy Men who have interpreted thoſe Things heretofore, could not be in the Dark: Wherefore too, too many take up their Faith upon *Truſt*, and profeſs to believe what they do not nor cannot underſtand, but ſo as their Forefathers underſtood it for them, that will do; they ſee not the Occaſion they have for a profound Knowledge of thoſe Things—ſo let them abide, or caſt them aſide: And thus, from Age to Age, has Error been permitted to ſubſiſt and continue, for Want of Faith, Courage, ſpiritual Perception, and fervent and powerful Prayer, to Hunt Down and extirpate what ſhould be long expunged or exploded from Religion before my Time.—But more of this hereafter.

Art. 27. But ſince his Approving and Reproving Spirit has thus far impelled me on, I implore and beſeech him, the true and living God, to guard or defend my Soul, my Mind, and my Thoughts, from the horrid Sin of Preſumption, or of making too free, or uſing any unholy Liberties with the Name or real Attributes ſacred to the Divine Majeſty.—And O Merciful Father! ſince I have boldly become thy Advocate againſt ſpiritual and temporal Wickedneſs, and ſpiritual Error, reſtrain, correct, counteract and overcome every Thought

Thought and Suggeſtion of my Mind, that is not true according to thy WILL and thy WORD, by ſhewing me the Reverſe in my own Soul and Mind. *Proſper the* WORK, *as it is thy* OWN, by ſhedding thy ſpiritual Influence on my weak and imperfect Intellects and feeble underſtanding, and let THY HAND AND POWER, and not mine, ſhine conſpicuous through the Whole.

To conclude this Section properly as we ought, we are to obſerve and ſtrictly remark, that although the Scriptures frequently make mention of GOD the FATHER, and deſignate Him under the Epithet of Perſonality, or the Firſt Perſon of the TRINITY, yet we are not warranted thereby to aſſume to our Minds the Idea of ideal Perſonality or human Form, or any other Repreſentation of his Shape or Form—a pure Spirit can have no ſuch Thing as Shape or Form, ſuch as has been, or now is imagined or aſſerted of him.—A pure Spirit, every where exiſting, can have no Perſonality—his Perſonality conſiſteth only in his Divine Preſence. CHRIST ſays—" *Their Angels behold the* FACE *of my* FATHER *who is in Heaven;*" *ſhould have been rendered by our Tranſlators—They behold the* PRESENCE *of my* FATHER; *i. e. are in the Preſence of my* FATHER *who is in* HEAVEN.—*But more of this hereafter.*

SECTION

SECTION. III.

Of the TRINITY.

Argument.

ART. 28. THAT there are other Eternal Celeſtial Spirits, beſide GOD the FATHER,—or there are not.

If there are none other Celeſtial Spirits elſe beſide GOD the FATHER, then He can be no FATHER, as having no *Offspring*, and muſt therefore have remained alone, and is yet alone, from everlaſting Eternity, without any Miniſtering Spirits, whether of Men or Angels; this being abſurd, and Incompatible with the foregoing Ideas or Definitions, concerning him, as will be more largely proved when we come to treat of other Matters; we ſhall next enquire,

ART. 29. If there are other Eternal Celeſtial Spirits, what, or whence are they? are they ORIGINAL GODS alſo?

I anſwer, *No*; they are Eternal Eſſences, or Emanations of an Eternal GOD; they are derivative Spirits proceeding from GOD; they are Uncreate, they are Eternal in GOD, Eternal of GOD, and Eternal with GOD; they are the Immortal *Offspring* of the Eternal Fountain, and original Source of Uncreated and Immortal Spirits, having their Root and Spring in and from the Great Supreme Eternal FATHER.

ART.

Art. 30. In this Definition, there is comprehended or contained the following very remarkable and intereſting Particulars, which include the Whole of the Demonſtrations of this very important Point or Article of Chriſtian Faith.

1ſt. From duly and truly conſidering *Art.* 19. foregoing, we obtain the utmoſt poſſible Stretch of Idea that can be conceived, of a Spirit infinitely Pure and Perfect.

2d. From the ſame we obtain the utmoſt poſſible Idea that can be conceived, of an infinitely Pure and Perfect, Self-exiſting, Univerſal Spirit, every where Exiſting as Whole and Perfect God.

3d. From the ſame profound Deſcription deeply conſidered, we find *He* Exiſted prior to all other Exiſtence; in *Him* the Commencement of Exiſtence began; In *Him* all Exiſtence is Centered; and in *Him* all Exiſtence muſt terminate.

4th. From thoſe three, conferred each with each, we find there was a Time *(if Time it may be called)* when all the Beings in Exiſtence *now*, in Heaven, Earth, or Hell, had no ſeparated Exiſtence, or derivative Exiſtence, from *Him*; ſeeing they had not yet came into Exiſtence, as they now are, all muſt therefore have been Included or Contained in his Exiſtence, till the Commencement of their Exiſtence had derived or originated from His Self-exiſtence; at which Commencement of their Exiſtence, they partook of the communicated Self-exiſtent Eternal Principle of Spiritual Animation, inherent in their Great Divine Original, the Inſcrutable Father of Eternal Derivative Spirits.

5th. If this was not the Caſe, then it is evident that each Being, Eſſence or Spirit, in Heaven, Earth or Hell, muſt be conſidered as much Original Gods as *He*, and equal with Him in reſpect of the ſame Commencement of Exiſtence, or elſe have ſome other

Source

Source of Exiſtence beſide, or independent of his Eternally Eternal Self-exiſtence.

6th. Thus ſtood Exiſtence with GOD, the *Author* of all Exiſtence, before Derivative Exiſtence took place; for it would be abſurd to ſay there were two firſt Exiſtences, or many firſt Exiſtences.

7th. Having thus traced Exiſtence as far Back as the Source or Fountain of all Exiſtence can be traced, we next come to conſider what Derivative Exiſtence is.

8th. The firſt Original Derivative Exiſtence or Spirit from GOD (*for Firſt there muſt be,*) muſt be the neareſt and pureſt Eſſence, Emanation or Spirit of Divine Perfection, in extraction from GOD; this *Firſt* Original Derivative Spirit, Eſſence or Emanation, we call the SON; the Eternal or Everlaſting *Heir*, ſo nearly, ſo exquiſitely, and ſo incomprehenſibly Allied to its Great Original, as to be Very GOD of Very GOD, indiſtinguiſhably and incomprehenſibly ſo, otherwiſe or farther than I have juſt explained.

9th. And the Second Derivative Spirit, proceeding from both the FATHER and the SON, and not from the FATHER alone, nor from the SON alone, but from the United *Natures* of Both, whom we call the HOLY SPIRIT, is the Third Perſon of the *Holy Trinity*; and this Spirit ſo deriving from the FATHER and the SON, and intimately and incomprehenſibly United with *Both*, I heſitate not to call GOD, being really and inexplicably ſo, according to our foregoing Definitions, and from the Immediate Union of their *Natures*, (*if I may be allowed the Word Nature, to expreſs ſuch profound Myſteries by, which is too daring and preſumptive a Liberty to be taken by Man,*) in the TRINITY, or three Perſons in the GOD-HEAD.

ART. 31. Theſe Titles, of the FATHER, the SON, and the HOLY SPIRIT, we are neceſſarily obliged to make Uſe of from the Terms of our Language, having no other Words therein whereby to Expreſs the Affinity of the Ideas applicable to the Relationſhip that

ſubſiſts

ſubſiſts between them, and are poſitively no more than the bare Titles we expreſs our Ideas by, of theſe Incomprehenſible Spiritual Beings.

Art. 32. Now carrying on the Succeſſion or deſcending Series, or Derivative Progreſſion of Celeſtial Spirits, down, in regular Order or Gradation, to the loweſt poſſible Idea we can apply, by Human Comprehenſion, to thoſe Miniſtring Spirits, we would have a difficulty *Started* to us, to draw the Line of Diſtinction, Separation or Partition between the Holy Spirit, and the next Spirit in Derivative Succeſſion to Him.

Why is He not called God alſo?

Art. 33. I anſwer, becauſe he proceeds not immediately from God the Father, God the Son, nor God the Holy Spirit, but mediately from the Unity of the Three Perſons in the Trinity.

Art. 34. For though cloſe the Alliance of the Three Perſons who compoſe the God-head of the Trinity, in the Divine Myſtery of their Unity therein, they are at the ſame Time, perfectly diſtinct, as to Perſons, Office, and Modes of Action; but each Perſon muſt unite his Office and Modes of Action or Exertion with the reſt, in the Production of the Derivation of all, of each and every Spiritual Being that is, none of which Spirits or Celeſtial Beings ſo derived from the United Trinity, has any Act or Part whatſoever in the Production or Derivation of any other Celeſtial Spirit, or Spiritual Being.

Art. 35. The Power of Exertion in the Divine Original Spirit, produced the ſecond Spirit, whom we call the Son; therefore that original Power of Exertion, was by primitive Nature communicated to him *(to the* Son) firſt; hence He, the Son, is truly and in Fact the Creator of Heaven and Earth, and Lord of all Things therein; for by Him, by the exertive Power communicated to Him, was every Thing made that was made, and without Him was not any Thing made that was made.

Art.

ART. 36. And the *Third Perſon* of the TRINITY united in the GOD-HEAD, being the firſt derivative SPIRIT, proceeding from both the FATHER and the SON, *(as we muſt call them)* is the HOLY SPIRIT (or HOLY GHOST), to whom was communicated a full and due Participation of the exertive Power of both theſe Divine Beings—in quickning, in enlightening, in perfecting, and inſpiring or influencing all other derivative Spirits or Beings, whether celeſtial or terreſtrial.

ART. 37. Theſe exertive Powers, ſo communicated to theſe two Beings, compriſing in them all the eſſential Powers and Qualifications requiſite to the Perfection and *Nature* of ſuch Beings, and beyond which there is none other Office or Power of Exertion *(either abſtractedly or relatively conſidered)* belonging to GOD, but what are fully compriſed or contained in theſe two Definitions of the Powers, Offices, and Exertions of the SON and SPIRIT; for if there were any other Attributes, Powers, Qualifications, or Exertions, that were not compriſed in theſe, nor did not, nor could not belong to them, then there would be a Neceſſity for a fourth, a fifth, a ſixth, &c. &c. Perſon in the GOD-HEAD, *till it was complete in all the neceſſary Powers requiſite to conſtitute a full and perfect* GOD-HEAD.

ART. 38. But ſeeing that theſe Attributes, Powers, Exertions or Faculties that conſtitute a full, true, and perfect GOD-HEAD, extend no farther than what has been herein declared and ſet forth, therefore the TRINITY of the FATHER, SON, and SPIRIT compriſes the Unity of the GOD-HEAD, and all the Powers, Properties, and Extenſion of Attributes thereof: wherefore I aſſert, that, beyond theſe two Definitions, there is none other Office, Power, or Exertion belonging to GOD, but what are compriſed, contained, and centered in theſe; ſo that all other divine derivative Spirits cannot, conſiſtently with this ample Definition, be called GOD; ſeeing they only derive off and from the UNITED TRINITY, whoſe united Exertions produced them.

them.—And here obſerve infinite Perfection extends no farther, as every Being below the Trinity muſt want of the full Perfection thereof (*per Art.* 6).

ART. 39. Now, as I have ſaid, if we carry down the ſucceſſion of thoſe celeſtial, derivative, uncreate Spirits, or ſpiritual Beings, to the loweſt poſſible degree that we can form an Idea of, and find, from the foregoing Definitions (*here given*), that they are not original Gods, no more than the higheſt ſuperior Order or Hierarchies of them, not being immediately endowed with the original exertive Powers or Functions exerted or exerciſed only by the GOD-HEAD of the TRINITY; then are they, therefore, none of the Perſons who compoſe the TRINITY, but Spirits, or ſpiritual Beings, deriving or proceeding from the United TRINITY, who alone can exerciſe thoſe Powers that belong only to GOD.—*Theſe Aſſertions will be ably ſupported as we paſs on.*

ADDITIONAL OBSERVATIONS,
Ariſing from, and founded in the two foregoing
SECTIONS.

OBSERVATION 1. Theſe Men who baſtardize themſelves, by ſeeking to become acquainted with the *Origin, Nature, Exiſtence,* and *concealed Attributes* of GOD THEIR FATHER, through the acquired Powers of Philoſophy, Metaphyſics, Logic, or other Abilities or Faculties of the human Mind, manifeſtly prove their *Illegitimacy* by their Want of knowing who and what THEIR FATHER is.

OBSER. 2 A SON who lives at *Home,* or continues always a *Reſident in his Father's Houſe,* like the elder Brother of the *Prodigal Son,* (15 *Luke*) can't but know

how his Father exiſts, who he is, and his natural Diſpoſition, Inclinations, and other Attributes; but He who is a *Runaway*, a Caſt-off, a *Prodigal Son*, or a *Baſtard* of a *Family*, and lives at a *Diſtance*, and out of the Way of *the Knowledge of his Father*, can't truly know who *his Father* is, how he exiſts, nor what are his Diſpoſitions, natural Inclinations, nor other Attributes; he can only gueſs at them, or deſcant upon them, by or from Inference, according as he has been taught among his *Brethren* in BASTARDY, *in that School of Error—the* WORLD—*that Foundling Houſe of the Univerſe.*—This he terms tracing Divine Exiſtence by Philoſophy.

OBSER. 3. But he who, through the Influence and Power of the divine Spirit of his GOD, can truly cry or call HIM Abba (*Father*), knows to a Demonſtration, or Certainty equal to the Conſciouſneſs he has of his own Exiſtence, who his Father is, his Diſpoſition, natural Inclinations (*if I may ſo ſpeak*), and other Attributes; He knows how He exiſts, how long He has exiſted, how long He will exiſt, with every other Information requiſite to confirm him in his *Heirſhip*, as a Son of GOD, a Child of Grace and Adoption, and can in Verity and indeed, cry "*Our* FATHER *who art in Heaven, hallowed be thy Name*," whilſt others are racking their Brains, puzzling their Pates, and confuſing themſelves and the reſt of Mankind, with their Ethics, Phyſics, Metaphyſics, Logic and Philoſophy in Enquiries after the moſt certain, the moſt evident, the moſt rational and eaſy Truths.

Argument.

OBSER. 4. Man has in himſelf a full, clear and perfect Demonſtration of all and every Power or Attribute of the Nature and Exiſtence of GOD,—or he has not. *Rom.* 1 *Ch.* 19 *V.* *Gen.* 1 *Ch.* 26, 27 *V.*

OBSER. 5. If he has not the Demonſtration in himſelf, or having it, he knows not how or where in himſelf to look for it, 'tis certain he muſt look for it ſome

where

where elſe; in which Caſe, he is unblameable *in a Degree*, for trying to inveſtigate it by or from the confuſed Jargon of School Divinity, or ſpeculative Philoſophy, when he has no other Reſource, even tho' it tends to miſlead, diſguiſe, puzzle and perplex by its Miſrepreſentations, rather than demonſtrate the Nature, Attributes, or Exiſtence of the DEITY.

OBSER. 6. Now ſuch ſpeculative Philoſophers would readily find *(if they conſidered Things aright)* that if they ſought thro' Nature, it would afford them no new Proofs, nor nothing whatſoever, that has not its true and real Parallel in Man, the Type would be truly found in themſelves.

OBSER. 7. If they ſearch Matter and its Properties, they will find Nothing therein, but what has its perfect Prototype in Man.

OBSER. 8. If they ſearch the Sciences, *(even as far and as deep as Mr.* TOM PAINE *has done)* theſe will afford no Helps but what have ſprung from the Wit of Man.

OBSER. 9. If they ſearch the Philoſophy or Opinions of the ancient or modern Philoſophers, they will find Nothing in them but what may be reduced to its true and proper Source; that is, to the Effects deriving from the Divinity of GOD, demonſtrated in Man; and wherever they ſtray or ſwerve from this, we find their Philoſophy runs into a bewildered Labyrinth of Perplexity.

OBSER. 10. If they ſearch the ſpiritual or inviſible *World*, even to the *Throne* of GOD, even to GOD *Himſelf*, they will find Nothing but what is expreſſive of the ſupreme Power, Divinity, or Attributes of GOD diſplayed in MAN, and originally imparted, communicated, or eſtabliſhed in him.

OBSER. 11. Hence the ſpiritual nor the material World cannot afford Him better Helps nor truer Means than he has in Himſelf, if he ſtudies right; the full, the perfect and the ultimate Confirmation of thoſe great

great, profound and deep myſterious Truths that all the wiſe Men of the Ancients and Moderns have ſedulouſly been in queſt of; any other Demonſtration is generally productive of error and deluſion.

To ſubſtantiate theſe Aſſertions,

Observ. 12. With regard to His ſearching *Nature*, we muſt conſider firſt what *Nature* is.

Nature is the ſpiritual Body of Creation, as Matter is the temporal or natural Body thereof, and God the *Soul* of both.

Observ. 13. Upon cloſe Enquiry and ſtrict Examination, it will be found that the ſpiritual Body of Man is compoſed of the very ſame Materials whereof God formed the ſpiritual Body of the Univerſe, which we call *Nature.*

Observ. 14. Upon a like Enquiry, it will be alſo found, that Man's temporal or mortal Body is compoſed of the very ſame Materials whereof God formed univerſal Matter or Subſtance.

Observ. 15. And upon a like ſtrict Enquiry, we find God is the Soul of both, as he is alſo the Soul of Man, it being originally derived from *Him*, and is poſitively a Part of Himſelf; and alſo ſeeing that no Part of Nature or univerſal Creation could exiſt nor ſubſiſt, were it poſſible for God to be abſent one Moment therefrom; for he exiſts every where throughout univerſal Nature, univerſal Creation, and univerſal Exiſtence, at one and the ſame Inſtant of Time paſt, Time preſent, and Time to come; that is, through all Eternity of Eternities.

Obser. 16. Now what are the Properties in Nature, that are not immediately diſtinguiſhable in Man?

Is Vegetation leſs evident in Man than in what we term Nature?

Is vital Animation leſs evident in Man, than in what we term Nature?

Is the Conſtitution and Conſtruction of the Stamina, Capillary Veſſels, Solids and Fluids, found in the ſun-

dry

dry Productions of Nature, leſs evident in Man than in them?

In fine, is there any Thing in Nature that is not equally apparent in Man?

Obser. 17. Is there any Thing Spiritual, even to God Himſelf, that is not, nor cannot be found in Man?

Obser. 18. Therefore, when we find in ourſelves, or Feel a Conſciouſneſs of our own Powers and Attributes, whether mental, ſpiritual or temporal, we may readily infer, that a Being infinitely Perfect enjoys theſe Powers and Attributes, and the Authority over them, in a more exalted Degree than we who are finite Beings, by the exact Diſtance or Diſparity there is and muſt neceſſarily be between *Him* and us, in theſe very Powers and Attributes originally derived from *Him*, as the Source or Author of them.

Obser. 19. Moreover, every Power, Faculty or Attribute which Man enjoys, muſt be ſimilar in its Nature to the very ſame Powers, Faculties or Attributes in the Deity, from Whom they were originally communicated or imparted to Man; ſo that there is no Attribute Power or Perfection in the Deity, but what there is a ſimilar Attribute, Power or Perfection in *Man*, but in a lower Degree, according to the exact Diſtance, Diſparity or Diſproportion, between the Creator and the Creature.

Obser. 20. He who would wiſh to know truly who and what God is, the Nature of His Exiſtence and Attributes, muſt ſearch for due Information therein, in that Part or Portion of the Divinity of the God-head that is imparted, communicated or eſtabliſhed orginally in Man; in Man himſelf, in his own very Attributes and Exiſtence; for therein Man is ſo far a God, and ſo far coeval with God, or contemporary with and from the *Trinity*, to all Eternity paſt or future; therein, and therein only, is to be truly found the Origin and Source of the God-Head and its Exiſtence, ſo far as is revealable or conceivable by Man in this Life, and no farther.

Obser.

Obser. 21. Have we a Self-conſciouſneſs of our own Exiſtence? Then we may readily infer that God has an Exiſtence, and a Self-conſciouſneſs of that Exiſtence, as being the Author of all Exiſtence.

Obser. 22. Have we an internal Self-conſciouſneſs of how we exiſt?—yes—we find, and feel, and know we exiſt in Him; then our Exiſtence being rooted in His Self-exiſtence, and His Exiſtence being the Origin or Source of all Exiſtence, 'tis manifeſt he exiſts in Himſelf, by Himſelf, and of Himſelf; and He exiſts in us, and we in Him; for it is evident, nothing can exiſt out of an Exiſtence that is every where exiſting at one and the ſame Inſtant of Time, and is the ſame yeſterday, to-day, and for ever, Millions of Ages back, as well as Millions of Ages to come, eternally and invariably the ſame.

Obser. 23. Have we an internal Self-conſciouſneſs of our own mental Capacity, or intellectual Self-conſciouſneſs?—Then we muſt immediately infer that the Being from whom we derive this, muſt enjoy it in a more exalted Degree than we do, and as we cannot from our finite Capacities, ſet bounds thereto, we muſt infer He enjoys it to its full or moſt perfect *(that is to ſay)* to its moſt infinite Extent.

Obser. 24. Have we an internal Self-conſciouſneſs that we enjoy a Self-activity, or vital Power?—Then we muſt infer immediately that the Being from whom we received it originally, enjoys Self-activity, or vital Power, in all the Plenitude of its moſt exalted Extent.

Obser. 25. Have we an internal Self-conſciouſneſs of having a Free-will?—Yes—then we muſt infer, upon the ſame Principles, that God has alſo a Free-will in its moſt extenſive Degree.

Obser. 26. Have we an internal Self-conſciouſneſs of our own Imperfections?—Moſt undoubtedly we have—when we feel in ourſelves a Conſciouſneſs of not being as perfect as He from Whom we derived, and an Incapacity in ourſelves of producing any Thing

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purely or fully perfect; *(nor neither has* God *produced any Thing purely and fully perfect, for there is nothing purely and fully perfect but Himself.)* When we draw an intellectual or mental Line of Compariſon between our Imperfections, and the Perfections we muſt neceſſarily and rationally conclude *He* poſſeſſes, we then infer *He*, and *He only*, enjoys the higheſt Degree of every poſſible Perfection.

Obser. 27. Thus we might draw Parallels of Inference for all and every Power or Attribute belonging to the *Deity*, of Wiſdom, Juſtice, Mercy, Love, Omnipotence, Omniſcience, Omnipreſence, Providence, Immutability, &c. &c. &c. without ever Spending our Time, our Talents, or our Brains, in ſcanning the Opinions of the *Platoniſts*, the *Peripatetics*, *Spinoſa*, *Deſcartes*, or the ancient Fathers, or modern Philoſophers, and arrive at a greater and truer Certainty in thoſe Matters, than ever they could pretend to, after all their Noiſe and Buſtle; for our very Souls confeſs, and our Spirits bear us witneſs with His Holy Spirit, that thoſe Things are ſo, and we are alſo ſpiritually certified how they come to be ſo, and this is all that Mankind wants to know concerning the Deity.

Obser. 28. I ſhall here add, that Motion alſo is eternal in God, eternal of God, and eternal with God; to prove this, we know that in ourſelves, of ourſelves, and by ourſelves, we can act at *Will*, according to the Impulſes of our Will, by giving Motion to quieſcent Bodies within our Power; that is, by turning the Inactivity or Quieſcence of Things in a State of Reſt, either in ourſelves or other Matter into Motion or a State of Action.

Obser. 29. Therefore if Man can at his Will, according to its Direction, put himſelf or other inactive Matter into Motion, or a State of Action, according to a deſigned Celerity or intended Velocity, and can again reduce or bring it to a State of Reſt. Does not the Power of ſo doing reſt or abide with him to act ſo,

juſt

juſt as he pleaſes, or when he pleaſes according to his Will? Then his Will is the firſt propelling or impelling Cauſe of all the Action or Motion he is capable of commanding into Effect; if ſo, then Matter in Motion, ſuch as he can govern, or is the immediate acting Agent of, is the immediate Reſult of his Will, or a free ſelf-determining Principle or Power, included or inherent in his own derivative Nature, as a propelling Impulſe or Influence, according to his Intention or deſigned Direction.

Obser. 30. If a Man can thus act by his Will, with his Will, and of his Will; then it is evident that Being from whom he derived or received his Will originally, muſt have a more powerful and a more extenſive Capacity to Will, and to act according to the Impulſe or Influence of that Will, agreeable or ſuitable to his deſigned or determined Exertion or Efforts, than Man, who has only received a neceſſary Portion of that Power communicated unto him.

Obser. 31. Hence we immediately draw an Inference of the ſelf Activity, and conſtant exertive Power of God, from the conſtant Activity we are conſcious we poſſeſs in our own Minds, which are ever active and never tired.

Obser. 32. Hence alſo we are informed, that he or they who would wiſh to know to a demonſtrative Certainty, the Perfections and other Attributes of the Divine Nature, need not deſpair as all former inquiſitive Philoſophers have done, of obtaining the trueſt and moſt extenſive Information into every Thing pertaining thereunto, it is immediately obtained by giving up our whole free Will, to be intirely governed by God's free Grace, *(Col. 3 Ch. 10 V. Eph. 4 Ch. 24 V.)* and thence obtaining all the Graces, Influences, and Inſtructions of his *Holy Spirit*, which *Spirit* is the only true and certain Means of evidencing thoſe Things to the ſpiritualized Soul of the truly ſincere, and piouſly inquiſitive Chriſtian.

Obser.

Obser. 33. It is impoſſible that Men not truly ſpiritualized, could become real Witneſſes for God, that thoſe Things are ſo, or how they come to be ſo. This Revelation was never yet made, *(as far as I could learn)* to Theologian Artificers in School Divinity, or the logical and metaphyſical Theory of ſubtile Reaſoning, from intellectual Faculties, exerciſed in *ſpeculative Religion*;—no, God's *Witneſſes* in this *Caſe* muſt be the ſame with Himſelf, *(or nearly ſo)* they muſt and can atteſt them, as truly as if they were Eye-witneſſes of the firſt Tranſactions of the *Trinity*, before Angels or Men came into derivative Exiſtence, from the God-Head.

Obser. 34. In theſe Similitudes, in theſe Likeneſſes of our ſpiritual and temporal Perfections, Powers, Properties or Attributes, conſiſteth our Likeneſs to the *Divine Being*; in this Image of God created he them Male and Female (*Gen.* 1 *Ch.* 26 & 27 *V.*) Whatever tends to deface this Image, is that which renders us impure and imperfect in his Sight, and we alſo thereby loſe Sight of it in ourſelves, and can't diſcern wherein the Likeneſs to Him conſiſts; and whatever tends to reſtore to us this loſt Image, tends to render us what we truly ought to be, and what God both intended and deſigned we ſhould be.

Obser. 35. Hence we muſt exert thoſe Powers, Perfections, or Attributes, to their true and proper Uſe, in the Government of our Thoughts, Words, and Actions, as the *Divine Being* doth, to approach to, or become as near as poſſible like *Him*, by imitating Him in His Divine Attributes and Perfections, and the gracious Acts reſulting therefrom.

Obser. 36. Thus by plain Reaſon, Inference, Induction or Parallel Analogy upwards, from what we find in ourſelves, to the Deity; or downwards, from the Deity to what we find in ourſelves, we readily find Paralleliſms or evident Similitudes in ourſelves for every Property, Power, Perfection, or Attribute of the Deity.

And tho' theſe Reſemblances in us are faint and weak, yet they are ſufficiently evident to juſtify theſe Aſſertions; and to ſhew us our Imbecility and Weakneſs, and conſequently our State of continual and immediate Dependence on HIM, who enjoys thoſe Perfections to the full Extent thereof, and from whom ours are only derived thro' Divine Courteſy, and not of any abſolute Right, that we as derivative Beings could lay claim to; we only exiſt depending on the Exiſtence of a ſuperior Being, who can exiſt without us, not we without HIM; and if all the Beings now in Exiſtence, were to be called in, and their Exiſtence to return, or be reduced again into their original Source in GOD the *Father*, as it ſtood before they came into derivative Exiſtence heretofore, I ſay, if all thoſe Beings were to render up their Exiſtence, and return again into GOD the *Father*, their Original, CHRIST JESUS would be the laſt Being that ſhould return into his primitive Origin; all other Beings who are in Exiſtence now, in Heaven, Earth, or Hell, would be in this Caſe, intermediate Spirits between Him and his Origin, in Reſpect of ſuch a Reunion; hence one of the Reaſons why He calls Himſelf *Alpha* and *Omega*, the Beginning and the Ending, the Firſt and the Laſt.

SECTION

SECTION IV.

Of the SOUL of MAN.

Argument.

Man has a Soul—or he has not a Soul.

ART. 40. IF the Soul of Man be an active ſpiritual Principle, or more properly one of the foregoing Order of derivative, uncreate, celeſtial Spirits, immediately proceeding from GOD the *Father*, GOD the *Son*, and GOD the *Holy Spirit*, in the Unity of the *Trinity*, and connected to GOD the *Father* of *Spirits*, in the foregoing relative Alliance of Affinity; it muſt be poſſeſſed of thoſe Capacities, thoſe Functions, thoſe ſpiritual Faculties or Attributes, that ſuch a Spirit ſo derived, and originally connected to the *Father* of all celeſtial Spirits, muſt indiſputably be allowed to enjoy. (*Art.* 29. 32. 39. & *additional Obſervations.*)

ART. 41. If Man has ſuch a *Spirit* in himſelf, fully capacitated to act with all the exertive ſpiritual Powers and Attributes of ſuch a Spirit, ſo defined and ſo derived, then that Spirit, that quickening, enlivening or animating Principle, that every Man on Earth finds himſelf poſſeſſed of, muſt have its original Source or Spring

Spring from that immortal Fountain of eternal Light and Life; or if not from Him, then we muſt look for the original Source of that Spirit, in ſome of the unwritten Pages of *Mr. Thomas Paine's Blank Bible*, or in the more equivocal and abſurd Reaſonings of the *Materialiſts* againſt the *Immaterialiſts*.

ART. 42. Moreover, there is no Being that we know of in this World, that can contemplate, or as it were, have immediate Intercourſe with Heaven, and know and comprehend the Things thereof, but Mankind.—With what Familiarity can Man, as it were, hold ſpiritual Intercourſe with the inviſible World, and Beings in Heaven celeſtial, and alſo with the Spirits detained in the infernal Abyſs; how evidently can he ſpeak and relate Things, as if by immediate Intercourſe, Conſabulation, or occular Demonſtration, that the inferior Orders of the Creation can have no Conception of: this, if all other Proofs were wanting, would be more than ſufficient to demonſtrate that Man has a Soul, and that his Soul is of heavenly Origin, and can hold Intercourſe with its native Place, and kindred Spirits there.

SECTION.

SECTION. V.

Of SPIRITUAL BODIES.

Argument.

That celeſtial, derivative, uncreate, ſpiritual Beings (called Angels) have Bodies,—or they have not.

ART. 43. IF they have not Bodies, then are they pure Spirits; purely and abſtractedly ſuch, and wholly uncompounded of Parts, or ſimply and ſingly of only the one conſtituent Nature; in which Caſe, they are unlimited in Extenſion, Dimenſion, Viſibility, Perſonality and Configuration of Parts, and may therefore be properly compared to *limited Lightning*, or *limited Air* (*I uſe the Word limited Lightning, or limited Air, to contradiſtinguiſh it and them, from univerſal Lightning, or univerſal Spirit,*) as to their Shape or Figure; or more properly, they are like the Mind of Man, or the exertive Power thereof, which, whilſt it ſeems limited, as to the Perſon it belongs to, being properly his, yet it is unlimited as to its Exertions, and peculiarly inherent Properties.

ART. 44. Now the Mind of Man being a lively Repreſentation of what a pure Spirit really is, we know that the Mind of Man, as it is endowed with its peculiar Properties of Exertion, is evidently unconfined, and

and not ſubject to Bounds nor Limits; it can inſtantaneouſly tranſmit or transfer itſelf to the remoteſt Regions of the Univerſe, can rove the World round in the twinkling of an Eye, can range through all the diſtant Syſtems that compoſe God's *Univerſe*, and viſit every *Sun* and *Planet* therein, it is welcome every where, and cannot be prevented or excluded from Acceſs through Heaven, Earth or Hell; but yet it is manifeſt to all Mankind that it cannot be in two Places at once; for if a Man's Mind be roaming the Indies, or any diſtant Place, it is evident to every Man that he is not thinking, at the ſelf ſame Inſtant of Time, of another Place, or another Thing; the Mind muſt be called *home*, as it were, inſtantly, from one Object, before it can fix or ſettle upon another; though this is performed in the ſhorteſt Space of Time, yet withal, it is certain it requires Time to do ſo, which Time, though ſhort, is a Portion of Eternity in itſelf. Thus we obtain a beautiful reflective Demonſtration of infinite Space, and infinite Duration; for infinite Space, or infinite Duration, can be comprehended only by God, and not by Men nor Angels, ſeeing they are not poſſeſſed of any one Idea, nor Combination of Ideas, nor Faculties for forming them, ſufficiently extenſive to be termed infinite Conception, wherewith to Comprehend, at one ſingle extended or expanded Effort of the Mind, or its Faculties for Conception, what God comprehends, conceives, or knows it to be: Space and Duration are known only to inferior Beings by Portions or Parts, progreſſively extended in Connection; whereas, to the Deity, they are known altogether without the mental Trouble of actual Conceptions, or Exertion of the Divine Faculties in the *Univerſal Mind* concerning them: here lies the Difference between the Original of all Comprehenſion, and the communicated or derivative Comprehenſion of inferior Beings, Time and Space are only theirs, but with the Almighty there is no ſuch Thing; to obtain ſuch Comprehenſion, it would

would be requiſite for finite Beings to be poſſeſſed of infinite Ideas, or infinite Faculties, inſtead of derivative or communicative Faculties, which is impoſſible to them.

ART. 45. With pure Spirits, purely and abſtractedly ſuch, Diſtance, Space, Duration, is not the ſame by any Means, as it is with us; they, being wholly uncompounded of Parts, can paſs inſtantaneouſly from one Place to another, but ſtill, like the Mind of Man, they cannot occupy two Places at once, but muſt paſs by an inſtantaneous Tranſmiſſion from Place to Place; this proves a ſpiritual Perſonality, if I may ſo term it, as every Man has a peculiar Mind, juſt ſo may every Spirit be ſeparately diſtinct each from each, like Rays of Light from a luminous Body, *(for they are Parts or Portions of the univerſal Mind, or univerſal Spirit of* GOD *the Father of Spirits, divided only from* HIM, *their original and general Source, by being united with Matter.)* But with the DEITY it is not ſo, His Similitude in this Inſtance, is, as an *univerſal Mind*, every where exiſting; and not ſubject to that Locality of Place, that Confinement of Space, nor that Reſtriction of limited Duration that derivative Spirits are, all being equal to HIM, Place, Space, Duration and Immenſity, are all equally filled with his Preſence at the ſame Inſtant of Time, "*His Centre is every where, and His Circumference no where.*" *Art.* 23, *and Concluſion of Art.* 27.

ART. 46. This evident Repreſentation, thus drawn from its typical Similitude, the Mind of Man, ſeems to be given us of GOD, for the immediate and direct Purpoſe of repreſenting to us, what ſpiritual Beings are; but ſuch Spirits being wholly uncompounded of Parts, cannot exert any Office, Function or Miniſtration, but ſuch as properly belong, or can be truly and determinately ſaid to be performable by pure Spirits only, which Powers and Capacities with ſuch limited Beings, are compriſed under theſe Properties or Attributes, viz. Extenſion, Exertion, Perception, Influence, &c. &c.

ART.

ART. 47. Under this ſtrict and poſitive Definition here given, it is abundantly manifeſt to a *reflective Mind*, guided by cool and candid Reaſon, that ſuch pure Eſſences cannot become viſible, perſonal, or limited to Space, Place, or Locality of Situation, farther than what is here allowed of; and therefore could not poſſibly become truly and exactly ſuch Subjects of Limitation, nor Objects in the World of Spirits as they are, if they were without Bodies; and furthermore, it is alſo manifeſt that they could not in ſuch Caſe perform thoſe Actions or Exertions requiſite in the Diſcharge of any Duty, Function, or Office peculiar to their State of Miniſtration in the abundant Varieties thereof, of which Mankind now know ſo little except as in the foregoing *Article*.

ART. 48. Now, from our Definitions *(in Sect. 3)* of the Origin of thoſe pure ſpiritual Eſſences or Emanations, it is clearly manifeſt that they derive their Origin, Source, and Exiſtence, from the *Divine Eternal Fountain of Spirits*;—ſeeing, alſo, *per additional Obſervations foregoing*, that they manifeſt, by primitive Congeniality, in the Union or Connection of their ſpiritual Faculties, Mind or Powers, their Similarity in ſome *(if not all)* of their moſt exalted Attributes, an evident Diſplay of their celeſtial and divine Extraction.

ART. 49. Thus having defined or ſhewn what the ſpiritual Soul of Angels or celeſtial Beings, and alſo the Soul of Man, really is, I come next to define their ſpiritual Bodies.

ART. 50. I muſt here requeſt the Reader will permit me to make Uſe of a Term that is not ſtrictly a Fact—that is the Term SPIRITUAL BODY.—There is no ſuch Thing as *ſpiritual Body*, ſtrictly ſpeaking, that can be termed ſuch *abſtractedly*. But I uſe the Term *relatively*, to contradiſtinguiſh between a Body that is perceptible by Man, and a Body that is imperceptible to him.

ART. 51. To demonſtrate truly what is the Origin of *Matter*, of which all Bodies whatſoever are compoſed,

poſed, I believe has never yet been attempted; I ſhall, therefore, oblige the World with a true and indiſputable Demonſtration thereof, that cannot be controverted nor refuted.

The general and particular Properties of *Matter*, ſuch as Extenſion, Dimenſion, Subſtance, Durability, Diviſibility, Viſibility, Palpability, &c. &c. are all ſufficiently known to Mankind, yet there are ſundry Properties therein and thereof, which are known only to God. But Extenſion being one of its inſeparable Properties, and as it is known that Extenſion admits of unlimited Diviſibility, to which the human Mind can ſet no Bounds, the Separation thereof, and alſo the Purification and Refinement of it, in its ſeparate State, we cannot heſitate to admit of when in the Hands of the Almighty; yet, notwithſtanding this Separation, this Diviſibility, this Purification, this Modification, even in the Hands of the Almighty, it muſt ſtill, and for ever will, remain eſſentially different from *Pure Spirit;* and it being liable or ſubject to Change, Alteration, Mutation, and, in ſome Inſtances, to Annihilation, it is not, therefore, eternal, and Matter is known to have groſs Imperfections in it; but that is the moſt perfect Matter or Subſtance, that is endowed with the moſt perfect Properties.

Art. 52. And though the general Term *Matter* be the Title we find given to univerſal Subſtance, of which all things that are perceptible, or can become the viſible Objects of our Senſes, are compoſed; and *Spirit* be the general Term for all Spirits indiſcriminately, theſe being the only exiſting Modes we are acquainted with,—yet they both admit of Refinement, Purification, and an exalted Degree of Approach to the utmoſt State of infinite Perfection that they can be conceived capable of attaining.

A derivative Spirit is pure, in a relative Senſe, ſo far as when it wants Nothing of that Purity or Perfection requiſite to its particular Nature, State or Conditi-

on, at any given or ſuppoſed Stage thereof.—So alſo of Matter.

To give a clear Inſtance of this, let us aſſume any Man whatſoever, Myſelf for Inſtance, I am at this Inſtant of Time, or Stage of my Exiſtence, as pure as I am, or as my preſent Nature, State, or Condition can admit of, or will allow me to be; I am alſo as impure as I am, or as my preſent Nature, State, or Condition can admit of or will permit me to be: This I term a fixt Point, given or aſſumed.—Now, if my preſent Nature, State, or Condition be bettered, I am evidently more pure than I was; or, on the other Hand, if my preſent Nature, State, or Condition grows worſe, I am manifeſtly worſe than I was:—Juſt ſo with Spirits or ſpiritual Beings, and alſo of Matter. Take any Part of Matter whatſoever, and, in the State you have then found it, it is evidently as good or as bad as it is; if you purify it, it becomes better, if you adulterate it, it becomes worſe. It is abſolutely neceſſary to obſerve theſe nice Diſtinctions, to become truly acquainted with the Nature of all thoſe Things that true Religion is compoſed of.

For if all Spirits were alike, or equally pure, the ſpiritual Soul of Man would be as pure as the Spirit of the higheſt Arch-Angel; and his equal in Purity, as his great Original, &c. ſo alſo of Matter, if all was equally Pure, there would be no Occaſion for Degrees of Refinement; and tho' both Spirit and Matter may by and from a repeated or continual Purification and Refinement, approach (*Art.* 32, 39) ſtill nearer the Apex of infinite Perfection, contained in the Author or Source of their reſpective Natures; yet like the *Aſymptotic Curve*, or the *Heliſpheric Line*, though they infinitely approach, they never can exactly fall in with the *Line*, or *Point* they approach to, neither can Spirit, as Spirit, nor Matter, as Matter, ever arrive to that State of Perfection that is known to exiſt, or is found in the original Repoſitory of Spirits and Matter, even God the Father.

Art.

Art. 53. I hope it is ſufficiently underſtood, that the Term pure Spirit made uſe of in ſome of the foregoing Definitions, implies no more than a ſeparate State of Exiſtence before they became united with Matter.

Art. 54. But even in this State, before they became united with Matter, there were various Degrees of Purity, from the higheſt, celeſtial, derivative Spirit, down to the loweſt Degree or Order amongſt them; yet as I have already obſerved, each Order or Degree of thoſe ſpiritual Eſſences were as pure (*Art.* 32. 39. 52.) as it was poſſible for them, in their ſeveral Orders or Degrees, to be, but at the ſame Time there exiſted with them a Poſſibility of arriving at higher Degrees of ſpiritual Purity and Perfection upwards, as well as a Power and Poſſibility of deſcending to inferior Degrees of Imperfection, Impurity, or Contamination downwards.

Art. 55. In this their primitive or original State of Purity, they were united with Matter of equal or ſimilar Degrees of Refinement, of adapted ſuitability to their reſpective Degrees of ſpiritual Purity, and then claſſed into Hierarchies accordingly.

Art. 56. Now as Matter can receive ſuch Degrees of Purification from the Hand of the Almighty, it can alſo receive a fitneſs, aptitude, ſuitability or adaption of Conſtruction or Conformation, ſo as to admit of the Union, Conjunction or Connection of Spirit therewith, and that in ſuch ſort, that the two different Species of Spirit and Matter united, may have that Power of effecting what either of them, in a ſeparate or ſeparately conſidered State, could by no Means accompliſh; but that ſuch Union does ſubſiſt with reſpect to Man, and the inferior Orders of Creation, (*Eccleſi.* 3 *Ch.* 19 & 21 *V.*) we have not only the Teſtimony of our own Senſes, but alſo the Teſtimony of the Creator Himſelf; and as to the ſame Union taking Place or ſubſiſting between Spirit and Matter, in the Compoſition

Compoſition of the ſuperior Orders of Celeſtial Beings above Man, we cannot deny our Aſſent to the Belief of the Certainty thereof, having ſundry Paſſages recorded in Holy Writ, that is very full to this Purpoſe (*if I dare bring ſcripture Proofs forward.*)

Art. 57. This Union of Spirit with Matter, conſtitutes the Diſtinction of Beings, not only from each other, and thereby renders each diſtinctly perſonal, as a ſeparate or detached Being by himſelf, but alſo conſtitutes the Difference in Degrees in ſpiritual Beings, who inhabit the World of Spirits, whether in Heaven or Hell, as likewiſe the Difference in their Genus or Species, as Angels, Cherubims, Seraphims, &c. &c. none of which different Orders have the ſame Perſonalities, nor bodily Shapes or Appearance, one Order, Degree, Genus or Species differing from another in each Hierarchy, both as to Shape, Size, Perſonality and Appearance, as the other inferior Orders of Beings on Earth differ from Man and from each other.

Art. 58. The exertive Power of the united *Trinity*, in their different, though united Functions or Offices, produced thoſe different Degrees or Orders of celeſtial, uncreate, derivative, ſpiritual Beings, by uniting the moſt pure ſpiritual Eſſences, or firſt derivative Emanations from their Divine Unity, with the moſt purified and exquiſitely refined Modifications of Matter; theſe original ſpiritual Beings in next Degree or Order of Inferiority to the *Holy Trinity* itſelf, conſtitute the higheſt Order or Degree of thoſe celeſtial Beings, and ſo on in ſucceſſive Order downwards; wherefore the Matter of which the Bodies of one Degree or Order is compoſed, differeth in Degree of Purification with the next ſuperior or inferior (*Hence the true Meaning of Rom.* 9 *Ch.* 21 *V.* & *Eccl.* 3 *Ch.* 19 20 & 21.) Order of theſe celeſtial Beings.

Art. 59. The Purification of Matter to ſuch ſuperior Degrees of Refinement, beyond what we can form any Idea

Idea of, is ſo exquiſitely improved and cleared of groſs Impurities, as to become imperceptible, or *ſpiritually tranſparent*, if I may ſo ſpeak, that it may be truly ſaid to be impalpable to every Organ and Faculty of the human Body (*except in ſupernatural or extraordinary Caſes*) and what is more to be regarded, is, that it is very poſſible and more than probable, that there are Orders of thoſe celeſtial Spirits, or ſpiritual Beings, even in Heaven, to whom the higheſt Orders are inviſible for the ſame Reaſon, except in ſuch Caſes where they chooſe, or have a Neceſſity of rendering themſelves viſible for ſome peculiar End or Purpoſe; notwithſtanding, thoſe higher Orders are endowed with both Perſonality, bodily Shape and Size, and therefore occupy both Space and Place, and have both Extenſion and Dimenſion.

ART. 60. Though theſe celeſtial Spirits thus united with Matter, according to the different Degrees of Refinement thereof, and claſſed in divers diſtinct Orders, Hierarchies, or Degrees of Being, according to their ſeveral States, Stations, or Miniſtrations, provided and ſuitably adapted to and for the Employment of their reſpective exertive Faculties, in the Performance of thoſe Duties or Functions pertaining to ſuch ſpiritual Capacities, it being one invariable Property of Spirit to be conſtantly in Action or Exertion; therefore ſuitable Employment has been found and provided for every one of them, as a diſtinct or ſeparate Being; as alſo for every different Degree, Order or Hierarchy, reſpectively; yet it is alſo manifeſt to the greateſt Certainty, that they are alſo ſubject to Diſſolution or Separation, as their Union with Matter doth neceſſarily imply, but immortal as to their ſpiritual Part.

ART. 61. This SECTION manifeſtly explains the real and true Difference between the higher and lower Orders of Angels, or ſpiritual Beings, of every different Species or Genus, and fully evinces the Difference between them and the GOD-HEAD of the united *Trinity*; the

the pure Spirituality thereof, with their Powers, Properties, Attributes, or exertive Faculties, has been already ſo defined, as to prove, that the pure, divine, original Fountain of all celeſtial, uncreate, derivative Spirits, even GOD the FATHER, ſtands for ever diſtinct and ſeparately detached from any Conjunction or Union with pure Matter whatſoever; but his SON, the ſecond Perſon of the *Trinity*, being the firſt derivative Spirit from Him, did unite His Divine Spirit with pure Matter to capacitate Him for the Act of univerſal Creation, and alſo to capacitate Him to join with corporeal Matter afterwards, in our human Nature, to effectuate univerſal Redemption. Thus GOD the FATHER ſtands myſtically detached from Union or Conjunction with pure Matter, and as myſtically united therewith, thro' and in the Perſon of his SON, and thence thro' Him with all derivative Beings below the *Trinity*.

Corollary. Hence we prove that JESUS CHRIST is GOD and Man united.

ART. 62. Beſides theſe ſpiritual Beings of Angels, &c. are, by their Union with Matter, confined to Space and Place, as two of them cannot occupy one and the ſame identical Space or Place at the ſame Inſtant of Time, whereas GOD is a pure Spirit, every where exiſting at the ſame Time, ſo that as he fills all Space; He cannot be extended, as He circumſcribes Infinity; He cannot be enlarged, and as He occupies all Places, He cannot be compreſſed or contracted; and as He is Self-exiſtent, and therefore the Original of all Exiſtence, Nothing can exiſt independent of Him, nor out of Him, for in Him we live and move, and have our Being.

ART. 63. Thoſe Angels or ſpiritual Beings, though they conſiſt of two Natures united, as herein defined, yet the Holy Spirit in the Scriptures frequently ſtiles them Spirits, in Oppoſition or Contradiſtinction to Humanity.

Corollary

Corollary 1. Hence we prove *(Art.* 44, 45, 46, 47, *particularly* 48*)* that GOD who is the univerſal Mind, muſt of Neceſſity know what is in every Mind, and as He is univerſal Spirit, He muſt know what is in all Spirits univerſally; and as he is univerſal Action and Exertion, and the Author of all Action and Exertion, He knows every public and private Action of our Lives, and every *Word*, by the ſame Parity or Mode of Reaſoning is inſtantly known to Him.

Corollary 2. Hence infinite Space is GOD's Habitation, infinite Duration the Term of His Exiſtence, infinite Exertion His ſpiritual Amuſement, infinite Goodneſs His eſſential Qualification, infinite Love his eternal and eſſential Act of Charity.

ART. 64. Now from what has been advanced in this *Section*, concerning the different Degrees of Purity in Spirits as Spirits, and in Matter as Matter; Mankind are the better prepared to receive the final Proofs of this celeſtial Arcanum, that lay concealed in Divine Obſcurity, along with theſe other myſterious Ænigmas, in the Privy Council Chamber of Heaven, with the *Holy Trinity*, till Divine Courteſy, in tender Mercy to Mankind, has given *me* Permiſſion to enter Heaven's Chancery, and authorized *me* to unfold its deep Deſigns to this bewildered World.

2. Having defined how Matter under the known Properties thereof, Diviſibility, Extenſion, Dimenſion, &c. may in the Hands of the ALMIGHTY, be refined to ſuch ſuperlative Degrees of Purification, beyond any Thing that human Capacity can think, imagine or conceive, I may take the Liberty of giving it the Title of *Spiritual Tranſparency (as in Art.* 59.) In this exalted State of Refinement, though it be contended that it ſtill remains eſſentially different from *Pure Spirit*, yet *Impure Spirit* and pure Matter, may have a nearer Affinity, and a cloſer Connection or Alliance than Mankind have heretofore rightly thought of; now if Spirit in its leaſt Degree of Refinement, or loweſt State of Purity,

Purity, can come ſo near in its Approach to Matter in its higheſt State of Purity, or moſt exalted Degree of Refinement, as to admit of ſo cloſe a Connection or Relationſhip, as cannot be defined, nor the Difference truly aſcertained, cloſer or better than the Diſtinction or Separation we have already drawn between Good and Evil (*Art.* 10.) I take it to amount to this Poſition: No derivative Spirits can be equally as pure and as perfect as the Great Original from whom they firſt derived; therefore we muſt admit of Degrees of Refinement (*Art.* 6) even in Spirits purely and abſtractedly ſuch, before they became united with Matter; *like Sparks from ſmitten Steel*, (*if I may be allowed the Simile*) the Laſt are known to be more denſe, and have leſs of Vitality than thoſe at firſt ſtruck off, inſomuch as that they gradually approach to the languid and faint Denſity of the coldeſt, hardeſt, and moſt inactive Matter.

3. Hence it muſt appear that the Degrees of Refinement of Spirits not joined with Matter, or before they were joined with Matter into bodily Shapes; and the Degrees of Refinement of the ſame Spirits, when joined with Matter of ſuitable Degrees of Purification, being the ſame Spirits ſtill, muſt have had a gradual Progreſſion of Defect, Impurity or Imperfection downwards; or by changing the Order or Series of the Progreſſion, in a gradual Degree of Aſcent or Approach, from the moſt impure State or Degree thereof upwards to the moſt Refined, till we end or terminate the aſcending Series in the Source of all Purity and Perfection, even in the God-Head; or terminate the deſcending Series of the Progreſſion downwards, in the moſt impure, or leaſt purified Spirit that exiſts in Connection with the leaſt purified Matter.

4. Now from the indeterminable or infinitely near Approach of Matter when refined and purified, to that of Spirit in its unrefined or groſſeſt State; I may take the Liberty to aſſume the Power of reverſing the Order

Order of the Argument; will any Philoſopher undertake to prove or diſprove, but that the loweſt or leaſt pure, or moſt inactive State of *Spirit*, may be the higheſt, moſt pure, or exalted State of Matter; then the Argument comes to this, that the Inactivity, Off-ſcourings of Impurity, or Sluggiſhneſs of Spirit, degenerates or is condenſed into Matter, and is truly the Origin or generating Source of all Matter; or if more agreeable, the firſt eſſential Difference, Deviation or Derivation of Matter extracted or abſtracted from Spirit muſt be, and ought to be conſidered as the generating Source or Origin of all Matter whatſoever, that we behold, and has actually derived therefrom, in the ſame Order or Degree of Connection and Paralleliſm as that in which we have ſhewn at *Art.* 10, the Connection or Affinity between Good and Evil, which I believe no Man can deny, and therefore bids the faireſt for any true, rational or poſitive Anſwer that can be given, how God firſt formed the Univerſe from *Something*, and not from *Nothing*, as is frequently aſſerted and believed.

PROOF.

5. *To give this a* Geometrical *Illuſtration.*

A *Geometer* will allow, that a *Point* is the firſt Part or Origin of Magnitude.

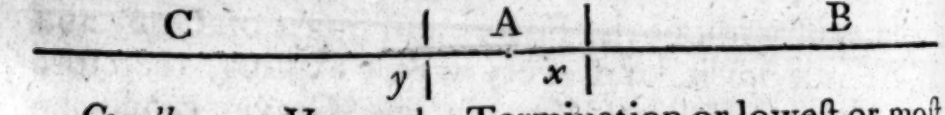
He will alſo allow that a *Line (the ſecond Part of Magnitude)* is generated by or from the flowing of a *Point*, according to ſome given or required Direction.

He will alſo allow that a *Right-line* may be extended infinitely.

Now if we fix upon a *Point* as at A, and draw a Right-line, flowing or infinitely directed therefrom, towards B; then that *Point* at A we call the generating *Point*, according to our intended infinite Direction towards and beyond B, imagined to extend *ad infinitum*.

Begin again at the ſame *Point* A, and continue another Right-line therefrom in the oppoſite Direction, towards and beyond C, *ad infinitum*, ſo as that the two Right-lines ſo joined or connected in the *Point* A, may become one Compound Right-line, or one whole continued Right-line; now, let the *Point* of Contact at A be taken away, and none but the Geometer himſelf can tell or conceive where it began.

6. Now, let the *Point* of Connection or Contact at A, be aſſumed to be the Point of Connection between groſs Spirit and refined Matter, none but the Divine Author of both, like the Geometer can tell where it began, or where the Commencement of the one, is in the Termination of the other, yet we may ſafely aſſert ſuch to be the generating *Point* of Connexion between Spirit and Matter, where one terminates in the Commencement of the other.



Corollary 1. Hence the Termination or loweſt or moſt inactive State of Spirit, or Sluggiſhneſs, or Off-ſcourings of the Impurities of Spirit, is truly the Origin or generating Source of Matter.

Corollary 2. Hence alſo Life, Vitality or *Spirit*, was in Exiſtence, before the Inactivity, Sluggiſhneſs or Impurities thereof could produce the Origin or generating Source of Matter.

Corollary 3. Therefore Spirit is eternal,—but Matter is not eternal.

7. Again let the *Point* A be reſtored, and let us ſuppoſe the Origin or Source of pure Spirit at C, then the Line from C down to A, repreſents the deſcending Series or gradual Progreſſion of Impurity, Languor or

Sluggiſhneſs of Spirit, till it becomes entirely inactive in the Point A; then the Point A repreſents the Origin or Source of Matter in its higheſt State of Purity, and from A down to B repreſents the deſcending Series or gradual Progreſſion of Impurity in Matter, till it becomes entirely groſs in the Point B; now cut off the Portion or Part of that whole compound right Line from *x* to *y*, we thereby have manifeſtly cut off as much Spirit as Matter, ſeeing we have taken equal Parts above and below the Point A; make a Man of that Portion of Both, and he is evidently compoſed of both Spirit and Matter united; take away the ſpiritual Part *x* A at the Hour of Death, and you leave A *y* the *Carcaſe or Portion of Matter behind;* now it is evident that though you have taken away the Line or Part *x* A, yet ſome ſmall ſeeds of Life or Animation, or ſome Particles of Spirit may be found in the Part or Portion A *y*, wherewith the quickening Spirit of God, in the Reſurrection, may again unite, and bring forth into Life and Exiſtence the ſame Being *(like the Seed ſown,* 1 *Cor.* xv.) in a more refined and immortal State; more eſpecially, as we have already proved that no Part or Portion of Matter whatſoever, can or could exiſt without the Power and Spirit of God, and as He is a Spirit, and every where exiſting, therefore inanimate Bodies of Men in the Grave, cannot be without ſome ſmall Portion *(if I may ſo call it)* of God's quickening, enlivening or animating Spirit, to preſerve or keep them, and all other Matter whatſoever, from total and abſolute Anarchy, Deſtruction or Annihilation, and to revive them again in the Reſurrection.

Take Notice, *Gentlemen*, this is *mathematical Reaſoning*, and not *Prophecy*.

Corollary, Hence, if for inſtance, a large Portion of the ſpiritual Line C A be compounded with a ſmall Portion of the material Line A B, it forms a celeſtial Being; but if a large Portion of the material Line A B be compounded with a ſmall Portion of the ſpiritual Line C A, it is a terreſtrial Being.

Corollary

Corollary 2. Hence alſo the more a Man obtains of the purified Sanctity of the divine Spirituality of God's *Holy communicating* Spirit in his Soul, or the more he affects to be ſpiritually Minded, the more of the Spirit of the Deity he obtains and poſſeſſes by conſtant encreaſe and ſupply, through Supplication and Application to the Things that render him perfect before his God, and an Imitator of his divine Acts and Perfections; and on the other Hand, the more he gives himſelf up to groſs earthly mindedneſs, and ſenſual Delights in earthly Matter and the Things thereof, the more he debaſes the original Purity and Rectitude of his Nature, and therefore wants by juſt ſo much as he has deſcended below the State of Adam (*before his Fall*) of his primitive Purity he at firſt enjoyed, by thus becoming abſorbed in terreſtrial Things; which Recovery being obtainable, muſt be regained before we can become reinſtated in Adam's Place originally. (*Additional Obſervations*, 43.)

Art. 65. This will be farther manifeſt, from conſidering that a Man ſpiritually dead and lifeleſs, and groſsly heavy, inactive or dull, as to the quick, lively Refinements of ſpiritual Knowledge and heavenly Intercourſe, may; from that State of ſpiritual Stupidity, Inactivity or Sluggiſhneſs, ariſe and arrive at the higheſt Privileges and moſt exalted State of ſpiritual Purity and Perfection that his Nature is capable of receiving, by Application of thoſe Means God has originally given us, or left us the Power of uſing, to obtain this exalted State of Refinement and Purification, from every Thing that is groſs, ſenſual, and ſpiritually dead: thus our Souls, Spirits and Minds become, as it were, more ſpiritually quickened and renewed in all the lively Activity and energetic Exertions of reanimated Spirits, and our Bodies become the ſanctified Temples, Caſket Caſe, or Covering of thoſe active Souls and Spirits participating of thoſe active, ſpiritual Qualifications, and actual Purifications here expreſſed; whence they

alſo

alſo are purified from that groſs Filth and heavy Inactivity in the Performance of God's Works, that before weighed them down and retarded their ſpiritual Progreſs; whilſt we ſee on the other Hand, that a Man who has arrived at the utmoſt Height of all this ſpiritual Purity, Activity and Grace, by giving way to ſpiritual Languor and Liſtleſſneſs, may again fall off into Torpor and Deadneſs, and thence become as dull, ſluggiſh, ſtupid and groſs, as if he was compoſed of Matter only, and no Spirit, or as if he never had a Soul or Spirit quickened, or actively alive to the Things of God, or the energetic Exertion of his ſpiritual Powers, Faculties or Attributes.

This evident Teſtimony that Mankind have in themſelves, corroborates the foregoing Demonſtrations, and accounts for the Junction of Spirit with Matter, and their Effects upon each other, and alſo diſplays to our internal Perception the Communion or Communications of the *Holy Spirit* of God, (*according as it is admitted or reſiſted*) the third Perſon of the *Trinity*, with our Spirits, and the Reunion of Matter with Matter, how one is reſolved into the other, as that of our Bodies into Earth, Duſt, or groſs terrene Matter, its true Original, which can be again refined into a more pure and perfect State, without Injury or Deſtruction of the Subſtance, of which our Refinement of Matter, or the Materials made uſe of in the Manufacturing clear Glaſs is a diſtant, though parallel Reſemblance.

Hence alſo we can properly account for the Reſurrection of the Dead, and Reanimation of our Bodies, ſeeing they have, and ever will have, the Seed of Life (1 *Cor.* xv.) and Vitality in them; God's Spirit is in every Thing, elſe Vegetation could not be, nor denſe Matter could not exiſt.

Hence we alſo truly account for the Communion of Saints, or ſanctified Spirits of Mankind, according to the ninth Article of our *Preſent Faith*, in the Apoſtle's Creed.

SECTION

SECTION. VI.

Of FREE-WILL with ANGELS and MEN.

Argument.

Man has a Free-Will,—or he has not a Free-will.

ART. 66. IF he has not a Free-will, then it is manifeſt, according to our Definitions in the two foregoing *Sections*, that Angels or ſpiritual Beings cannot be in poſſeſſion of a Free-will; ſeeing that we have defined the Soul of Man to be of the foregoing Order of celeſtial, derivative, uncreate Beings, immediately proceeding from GOD the *Father*, in the Unity of the *Trinity*, and His Spirit or ſpiritual Body likewiſe, the immediate Production of the *United Trinity*, as thoſe, of all other ſpiritual Beings, are.

ART. 67. Wherefore I muſt and do aſſert, that every celeſtial, derivative Spirit in Men or Angels, as it proceeds from GOD in a higher or lower Degree, muſt participate with Him in one invariable Property or Attribute, that of a Free-will; it being impoſſible from the foregoing Definitions *(in 4 & 5 Sections)* on the Nature and Attributes of Spirits, that have their Root and Source in GOD, to be without it; and alſo as utterly

utterly impoſſible with God to take away, aboliſh or annihilate their *Free-will*, (*Art.* 6, 10, 12, 19, 29) for if they had not a *Free-will*, it is evident that they muſt be then compelled to act under the Impulſe or Influence of that Power or Being, that has the original Authority over their Wills, in which Caſe, they would be no other than *celeſtial Automatons*, or *ſpiritual Machines*, and Mankind no other than a Set of *Puppets*, guided, ruled and actuated only, by the Will, Power, Influence or Impulſe of that over-ruling or propelling Authority, who ſwayed the whole of their Powers, Thoughts, Wills and Actions; then the Abuſe of that Will could not therefore be imputed to them, but to the Power that impelled them to act wrong, or otherwiſe than a *Free-will* rightly applied, would have impelled them, wherefore the Charge of the Abuſe of that Will would come home upon that Power or Being, that compelled them to act wrong.

Art. 68. Upon a cloſe Conſideration of the foregoing Argument, it will evidently appear that both Men and Angels are unqueſtionably in Poſſeſſion of the unalienable Right or Property of a Free Will, which cannot nor could not be with-held from them, under the foregoing Conſiderations, whence we may conclude that they poſſeſs it in its full Enjoyment, as an inherent Right that cannot be diſpenſed with, and not as a permitted Privilege that might be revoked. It is evident then, that a *Free Will* is one of the very chief Eſſentials or Ingredients in their ſpiritual Compoſition, Being, Attributes, and Exiſtence, which the Author of all Exiſtence cannot take away from *Men*, *Angels* or *Devils*, let them make what Uſe they pleaſe of it.

Corollary 1. Hence may be proved beyond the Power of Refutation, that the infernal Spirits in *Hell*, have a Free Will, therefore, their future Reſtoration, Recovery and Salvation cannot be doubted of nor diſputed, ſince it is ſtill within their own Power to ſuffer the Convictions of *Recollection* on *Reflection* to take Place with them,

them, as the Power of rejecting the *Evil* and chuſing the *Good*, will for ever and always ſubſiſt wherever a Free Will is found to exiſt, and *vice verſa*, to reject the *Good* and chuſe the *Evil*, *(ſee Art.* 14, 15.*)*

Corollary 2. Hence alſo, every Man who doubts the Poſſeſſion of that Demonſtration he hath in himſelf, of having a Free Will, may have his Scruples ſatisfied.

SECTION

SECTION VII.

Of FALLEN ANGELS.

Argument.

That there has been an Apoſtacy or Apoſtacies in Heaven, among celeſtial, uncreate, derivative ſpiritual Beings, whereby they have loſt their primitive Purity and original Rectitude, which has excluded them from the Enjoyment of that exalted Happineſs they poſſeſſed prior to their Fall:——or there has not.

ART. 69. IF there has not been a Departure from primitive Purity and original Rectitude, which has cauſed Apoſtacy, Rebellion or Depravity in Heaven, among ſome Orders, Degrees or Hierarchies of its celeſtial Inhabitants, by their Proneneſs or Propenſity to *Evil*, and ſubmitting or attaching themſelves to its contagious or infectious Influence, (*Art.* 10) and thereby oppoſing their own ſpiritual and divinely derived Free Will, to the Divine Will of their GOD; then has there been no Neceſſity for an univerſal Atonement for univerſal Tranſgreſſions, Sin, or unlimited Apoſtacies; and the coming of the LORD JESUS, his Life, Death,

Sufferings, deſcent into Hell to preach there, his bringing with him on his return thence, thoſe who believed on him, and his Atonement for them and the Remainder; his Petition in his preceptoral Prayer, "*thy Kingdom come*," *(as it originally was;)* as alſo the Neceſſity for creating Mankind, were all uſeleſs, as will more fully appear thro' the ſucceeding Sections of this Work.

ART. 70. If there has been an Apoſtacy or Apoſtacies, a Rebellion or Rebellions in Heaven, among ſome Orders, Degrees or Hierarchies of the Inhabitants thereof, either before or ſince the Creation of Man; or any future Apoſtacy or Apoſtacies, Rebellion or Rebellions that may hereafter happen among them; the Poſſibility of ſuch Apoſtacies or Rebellions, Falls or Departures from primitive Purity and original Rectitude, happening again among the Inhabitants of Heaven as well in future as heretofore, is evidently contained, and undeniably included in our Definition of the *Origin of Evil, (Sect.* 1.) Whence I aſſert, that the Extent it can apply to in its conſequental or reſulting Effects, that may derive from it to every celeſtial Being below the TRINITY, *(who all have without Exception, the* ORIGIN *of* EVIL *manifeſtly attached to, and united with their Natures, and that in ſuch Sort, that its Exiſtence with them muſt and for ever will remain united therewith, independent of* GOD, *and totally impoſſible and beyond the Power of Him ever to remove, or finally to aboliſh or annihilate it. Art.* 6.) admits of the Poſſibility of all and every Being or Inhabitant of Heaven, *below the* TRINITY, to apoſtatize, rebel, or depart from primitive Purity or original Rectitude, and by uniting with actual Evil, to become Outcaſts of Heaven and Subjects of Hell, in and by an univerſal Apoſtacy.

ART. 71. For ſeeing *(from Art.* 6) that it is impoſſible with GOD, that all or any of thoſe celeſtial, derivative, uncreate Beings ſhould be ſuperior, or even equal to *Him*; therefore it is manifeſt from the ſame

Article,

Article that whatſoever Perfection or Purity any ſpiritual Being, or Heavenly Inhabitant wants of the pure and infinite Perfections of the TRINITY, muſt be its Want of pure and infinite Perfection; and that Want in a celeſtial, uncreate, derivative Being or Spirit, muſt be its conſequental Impurity, Imperfection, or *Evil*, that muſt of abſolute Neceſſity be attached to it, whilſt it ſubſiſts or exiſts under the Want of pure and infinite Perfection.

ART. 72. Now this Impurity, Imperfection, or Evil, ſo united to all derivative Beings below the TRINITY, has nothing pernicious in itſelf when abſtractedly conſidered, not even ſo much as Evil Tempers, or Evil Paſſions or Diſpoſitions that lie dormant or quieſcent in the Heart, Soul, or Mind of Man, till ſtirred up and brought forth into active *Evil*, like Fire concealed under Aſhes, the ſmalleſt Spark of which, if united with proper Combuſtibles, is of itſelf enough to produce Flames ſufficient to conſume the Univerſe, yet while it lies ſuppreſſed or quieſcent, it is quite inactive, and therefore harmleſs.

ART. 73. It is alſo manifeſt from hence, that thoſe celeſtial Beings in their original State, as alſo Man in his original, or preſent State, are not anſwerable to GOD for the Evil that lay or lies quieſcent or inactive with them, or inactive in the Heart, Soul, or Mind of Man, it being impoſſible that either ſhould be without it, and therefore GOD could not in Juſtice charge that to the Account of either Spirits or Men, which it was impoſſible for either GOD or themſelves to prevent; it is only for the Exertion and Application of that otherwiſe latent Evil to wrong Purpoſes, that they are to anſwer.

ART. 74. I have the Seed and Original of every ſinful Evil in my Heart and Soul, and actually and in Fact deriving to *me*, from the ſame Source; yet while they remain there ſuppreſſed, inactive and quieſcent,

and

† and that I don't ſuffer them to influence my Thoughts, Words, or Actions, I can ſuffer no Condemnation for having them, when I never make Uſe of them, but rather ſuppreſs them.

Art. 75. Now if any of thoſe celeſtial ſpiritual Beings, from any Means or Motives, fell or apoſtatized from their primitive Purity or original Rectitude, by giving Place to evil Diſpoſitions, in ſubmitting to the Proneneſs or Propenſity to *Evil*, incident to their Natures; or proſtituted their Divinely derived Free-will, to the Abuſe, Perverſion, or Oppoſition to the Divine Will, Command, Mandate, or ſtrictly prohibited Deviation from that Rule of Rectitude, or primitive Purity, they originally poſſeſſed or were reſtricted by, and exerted thoſe evil Diſpoſitions, or inherent Proneneſs or Propenſities in reſiſting the Divine Impulſes of ſpiritual Conviction, originally derived from God, and implanted in them, and therein and thereby manifeſted their Diſobedience; muſt we not infer from the preceding Premiſes, that it was in their Power ſo to do, as Free-will Agents, poſſeſſed of an unlimited, unreſtrained, or unreſtricted Free-will, (*Art.* 67.) and reſponſible only for the Abuſe of it; ſeeing alſo, that Evil was indiſpenſibly attached to their original Natures, and an abſolute Impoſſibility of its being finally aboliſhed or removed from them (*Art.* 6.)

Art. 76. Wherefore arguing from the Poſſibility that it was poſſible for ſome of them, nay all of them, to depart from their primitive Purity and original Rectitude, by acting reverſe to the Dictates of their divinely

† This Definition is neither meant nor intended to deſtroy or weaken the Force of that active Evil in our firſt Parents, that brought themſelves and us, under the Sentence of a broken Law; for both they and we were under the Condemnation thereof, till Atonement was made to the infinite Juſtice of God. I ſpeak here only of original or conſequental Evil, and not of active Tranſgreſſion, deriving from tranſmiſſible Sin,

vinely derived ſpiritual Impreſſions and Knowledge of the Injunctions of their God, as contained in their own ſpiritual Eſſences, and communicating with His thro' the Agency of the *Holy Spirit*, and obſtinately, wilfully and diſobediently oppoſing its Impulſes or Influence, in whatever State, Station or Miniſtration he had appointed for them: I cannot ſee the Repugnance to Reaſon (*ſtill leaving both Revelation and Scripture out of the Queſtion as yet*) there is in ſuch a Suppoſition, nor the Inadmiſſibility of the Fact having really taken Place; and though I am content in this Place to leave it as a Suppoſition, and though the whole of what is yet advanced on this Head be deemed, by Enemies to Scripture and Truth, no more than barely a Suppoſition, I will treat of them otherwiſe hereafter, when I ſhall have eſtabliſhed other argumentative Points of Doctrine, and give an unrefutable Confirmation of this, till then I muſt poſtpone any farther Proofs; but nevertheleſs, I aſſert poſitively they did ſo, and thereby loſt their primitive Purity and original Rectitude, and God's particular Favour and ſpecial Grace, which till then they enjoyed, and were for that Reaſon rejected, ejected or expelled out of or from their happy State, and from their Miniſtry, and ſo became fallen Angels, or what Mankind improperly term Devils, and have ſince, by and from the Growth of groſs Evil (*Art.* 10, 11) ſo attached to their Natures, and augmented by their Obſtinacy and Oppoſition, in continual Enmity againſt their God and his favoured Spirits and Creatures, and in conſtant Rebellion againſt the divine Will, which they ſtill continue to manifeſt, rendered their preſent State an abſolute Hell to all Intents and Purpoſes thereof.

Art. 77. And as their Expulſion, from the Nature of Things, or according to the foregoing Theſis, muſt be conſidered as the immediate Effect of their own diſobedience, and deriving to them from a Proſtitution or Perverſion of their divinely derived Free-will, to evil

evil Propenſities or Impulſes, was truly and properly of their own procuring, and by no Means the Will, the Deed or the Deſign of their God, therefore to them it was altogether Tantamount to a compulſory or forcible Excluſion; like or ſimilar to refractory and rebellious Tenants, who having tranſgreſſed againſt a good and indulgent Landlord, and being ejected by Compulſion for Breach of Compact, from their Abodes or Holdings, for their Tranſgreſſions, they ever after retain the ſame Envy, Hatred, Malice, Rancour, Revenge and Obſtinacy of Oppoſition in their Minds, as if it were the Landlord's Fault inſtead of their own; hence becauſe he reaſſumes his Right, which he found them unworthy of, they transfer their own vile Evil, and the conſequental Effects thereof, that reſults to them from their Tranſgreſſions and Ejectment, to the innocent unoffending Perſon, who aſſumed that Right of his which he found them unworthy the Enjoyment of; thus it is evident He withdraws not his Benefits, Grants or Immunities from them, till they have firſt withdrawn themſelves from Him by Diſobedience and Tranſgreſſion. Juſt ſo with reſpect to thoſe rebel Angels againſt God; they, by doing Violence to the Excellency and Purity of their own original eſtabliſhed Rectitude, manifeſted, in their Diſobedience and perverted Free-will, their Unworthineſs and Unfitneſs to enjoy that Happineſs they poſſeſſed before their Fall, Apoſtacy or Tranſgreſſion; thus they withdraw themſelves from God, and from His Goodneſs and Bleſſings, before He withdraws His Grace, Light, Favour, &c. from them, *(nor even then, for it is they that reject it, whilſt He ſtill holds out the Offer thereof to them for Re-acceptance)* In this Caſe, is the Landlord the Cauſe of theſe Tenants Unhappineſs or Miſery, or the Misfortunes they ſuffer in a State of Baniſhment or Excluſion after ſuch Ejection?—Or is God the Cauſe of the Sufferings or Hell in the Minds of the rebel Angels, who have withdrawn themſelves from Him juſt as if He had

had compulsively Expelled or withdrawn Himself from them?—Or is not this Expulsion or Exclusion to be really and truly considered their own Act and Deed, and of themselves, and not the Act and Deed of God? Thus in this their Departure, tho' it be considered as a compulsory Expulsion, they carried with them the Evil, and the Effects of that Evil, caused by their Obstinacy to be attached to them for their Torment, which, it must be allowed, suffered no Diminution from the Aggravation of their Crimes, by the Atrocity of obstinate Opposition continued, which they then, and do still manifest in their Progress to the Summit of spiritual Wickedness, in a Hell of spiritual Darkness thus created by themselves, and thus they have become Subjects of spiritual Darkness; for as I have shewn that God is Light without Darkness, they are wilfully banished to the opposite Extreme, viz, Darkness without Light, or a withdrawing equal to a Banishment from His Presence, and the Influence of His divine Grace.

Art. 78. These Assertions may be denied by an Atheist or Deist, but it will require more than human Proof to refute them; for, as Mr. Paine observes, "the Denial of a Doctrine or Assertion is no Proof of "the Want of Truth in that Doctrine or Assertion."

Corollary, Hence may be seen the true Origin, Source or Foundation and Commencement of that Hell, that is so accurately described hereafter.

SECTION

SECTION VIII.

Of the TRINITY in MAN.

Argument.

ART. 79. *That the Souls and Spirits of Mankind, or the Union or Conjunction of Souls with ſpiritual Bodies, that do now belong to Mankind, or of which the inward Man is compoſed, did exiſt, and do exiſt in the World of Spirits, anterior to their Union with the mortal Body—— or they did not.*

N. B. Before I enter upon the Proofs of this Argument, it is neceſſary to inform the Reader, that ſome of the Proofs depend upon ſome few ARTICLES in the ſucceeding *Sections*, which the learned Reader will ſee I am unavoidably compelled to make Uſe of in this, which I ſhall quote as I paſs on.

ART. 80. IF they did not exiſt in Union in the World of Spirits, prior to their Union with the mortal Body, then it is evident that they muſt have been created, derived, or have proceeded from the united *Trinity*, poſterior or after the mortal Body came into being, and were joined to it, or united with, or connected therewith, or included therein in the Womb before the Birth, at the Birth, or elſe after the Birth of the Infant.

ART.

Art. 81. Then if ſo, the Soul and Spirit of Jesus Christ did not exiſt, nor was not in a ſeparate Exiſtence from God the Father, (*Art.* 30. *4th Part*) but His Soul made or compoſed a Part, or was entirely united in and with the divine original *Spirit of* God *the* Father, and underived or indiſtinct therefrom, till after the Conception in the Womb of the *Virgin Mary*, in which Caſe God the Father was alone, and exiſted in Himſelf and by Himſelf, (*Art.* 28.) and the *Trinity* was not compoſed of three diſtinct Perſons or Beings, till after the Death and Reſurrection of Christ Jesus: this is certainly plain and evident, ſeeing He was a Man in every Reſpect, as well as any of that Species that exiſted before or ſince his Birth.

Art. 82. *Secondly.* If they did not ſo exiſt in an Union or Conjunction, before they were united to the mortal Body, then thoſe Spirits united to or with the mortal Body, are not to be conſidered as any of thoſe Orders or Degrees of celeſtial Beings, that exiſted as Inhabitants in the World of Spirits long before the Exiſtence of our firſt Parents, but a new Order of celeſtial Beings produced, proceeding or deriving from God, in the Unity of the *Trinity*: juſt when a Fetus is formed in the Womb, and wants a Soul and Spirit, then, and not before, there is one provided, made or created for it; thus there would be a continual and progreſſive Creation or Derivation of new ſpiritual Beings every Day in the Week, that had never been in Exiſtence before, nor would not now, if there had not been a Call or a Neceſſity for them, (*this would be a plain Contradiction to Gen.* 2 *Ch.* 1, 2, 3, 4, 5, 6, *V.*) yet Mankind profeſs to believe that thoſe new created or newly derived Souls, are immortal, and will exiſt for ever hereafter in another World, ſuppoſe the Body for whoſe Uſe they were created or came into derivative Exiſtence, ſhould not live a Week after their Junction.

Art. 83. *Thirdly*, That Man is compoſed of theſe three Parts, Body, Soul, and Spirit, our foregoing and

following Sections thereon, are ſtrongly ſupported in their Aſſertions by a Profuſion of Scripture Teſtimony, as the Learned therein will candidly confeſs, one Inſtance is particularly to be noted, in 46 and 47 Verſes of the firſt Chapter of *St. Luke*, in the Magnificat of the Mother of our LORD, where the Diſtinction between Soul and Spirit is expreſsly evidenced in the Words thereof (*Art.* 43 *to* 65.)

ART. 84. *Fourthly*, That according to our Section next following after this, there would be a Neceſſity for a new Atonement for all theſe new created or newly derived celeſtial Beings, that had not been atoned for in the firſt Sacrifice for Redemption by the Death of JESUS CHRIST, in Caſe they ſhould alſo apoſtatize, they, not being in Exiſtence according to the former or firſt Creation or Derivation, they could not be ſuppoſed to partake of the Benefits of the *firſt Atonement*, to prevent the Liability of their final Deſtruction, in Caſe they fell; herein it is evident, that the Devil himſelf ſtood a better Chance than they, according to our Theſis, in *Sect*, 14 (*Art.* 213.)

ART. 85. *Fifthly*, If the Souls and ſpiritual Bodies (1 *Cor.* xv. 40, 44) of Mankind, did not exiſt in an united State, before they became united with the mortal Body, then ſeveral of our foregoing and following Sections in the moſt material and intereſting Parts of them, would fall to the Ground, and be no other than downright Nonſenſe and Impoſition; but if they did exiſt in Union or Conjunction, in a ſeparate State from the mortal Body, then is my Doctrine reconcilable to the Reaſoning adduced in the *Sections* that do treat of, or that are connected with, or dependent on the Theſis of this Argument.

ART. 86. *Sixthly*, Without a Junction or Union of a ſpiritual Body of a more refined Matter, with a celeſtial, derivative Soul, no Union could poſſibly take Place between ſuch a pure Spirit, and the groſs, corruptible Matter of which our human Bodies are compoſed;

poſed; therefore, I aſſert, that they have been previouſly united, and long exiſted as Inhabitants of the World of Spirits, before the human Body exiſted. For the prior Junction of the Soul with a purified Subſtance or ſpiritual Body, is the only Means poſſible, whereby to fit and qualify it for a Junction or Union with corporeal Matter, of a ſtill groſſer Subſtance or coarſer Matter, hence a mediate Junction precedes an immediate.

Art. 87. *Seventhly*, There was a Time when even the Soul and ſpiritual Body had a ſeparate Exiſtence from each other, before they were joined in an united Exiſtence; for the Soul manifeſtly exiſted as a ſpiritual Eſſence or Emanation from God, (*Art.* 30, 60, 64) before it was united with a ſpiritual Body, and they both exiſted in Union or Conjunction, before they became connected to, or united with the mortal Body; hence they are all liable to be ſeparated from each other, and after their Diſſolution, to return or be called in, and each re-united with its Original, as it was before it came into a ſeparate Exiſtence therefrom, if God the *Father*, the Origin of all Exiſtence ſhall think fit ſo to do.

Art. 88. *Eighthly*, This Soul and Spirit, or ſpiritual Body ſo united, conſtitute what we call the inward Man; this inward Man is alſo united with the outward Man (*Art.* 64 & 7 *Part*) or mortal Body, which it quickeneth, actuateth, and influenceth.

Art. 89. *Ninthly*, This internal, ſpiritual Man, is originally endowed with the ſame Faculties, Powers, or ſpiritual Attributes, that are conſiſtent with, or conſtitute the Powers, Perceptions, Faculties, or Attributes, of that Degree, Order, or Hierarchy of celeſtial Beings, with whom it heretofore aſſociated or did originally belong, as a Claſs-fellow, before it became an Inhabitant of a temporal Tenement of Clay, or mortal Body.

Art. 90. If this was not the Caſe, it would be impoſſible to define or truly account for the Thoughts,

Powers,

Powers, or ſpiritual Perceptions, that we manifeſtly acknowledge our Souls and Spirits to be in Poſſeſſion of, and uniformly exerciſe independent of the Body; for the Body without the Soul and Spirit, or inward Man, is but a *vis inertia*, or lifeleſs, inactive Matter; therefore it muſt be the internal Man that actuates, quickens, or influences the outward Man, according to the various Operations of its ſpiritual Powers.

ART. 91. If this was not the Caſe, it would be impoſſible that ever the Mind of Man could become poſſeſſed of thoſe Ideas of the deep and hidden Myſteries of GOD, and his ſpiritual Kingdom, by the Operations of his own Mind, derived from "*Obſervation and Experience.*" Whence could Obſervation and Experience, Reaſon or Reflection procure us any Aſſiſtance in the deep Myſteries of the *Holy Spirit?* Mr. LOCKE, in his *Eſſay on Human Underſtanding*, has ERRED *capitally here*, as ſhall be ſhewn.

Corollary. Hence we prove, that all Men are celeſtial Angels in their inward Man, and when truly ſpiritualized in Body, Mind and Soul, they are then termed Angels expreſsly, even by the *Holy Spirit* Himſelf, in the *Revelations of St.* JOHN, and in ſundry other Parts of *Holy Writ.* But all Angels are not, nor have not yet been Men, but they wont be ſo, they will in Turn.

A PHILOSOPHICAL DIGRESSION.

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1. As I have heretofore fairly and faithfully proved the Origin of Man's Soul; as alſo its Union or Conjunction with purified Matter or Subſtance, in ſuch a State of Exaltation, Purity and Perfection as its Nature was

was originally endowed with, or poſſibly capable of receiving, which then conſtituted a celeſtial Being, Angel, or what I term the inward Man, before it became united with the mortal Body, or outward Man of corporeal Matter; it is not repugnant to Reaſon to think, that in ſuch a State it was endowed with the ſame original Faculties or Attributes, that it will be in Poſſeſſion of after it is freed from the mortal Body.

2. If ſo, then it inherited thoſe Faculties, Powers, or Attributes of the Soul and Mind, that it now poſſeſſes whilſt in the Body, before it became united therewith.

3. Mr. Locke himſelf allows us to have Natural Faculties, by the bare Uſe or Exerciſe of which, we obtain all our Knowledge and Ideas.

4. If we had not thoſe Natural Faculties originally, I think he would be hard ſet to prove how we could obtain all or any of our Ideas without the Uſe of them.

5. Then as it is by or from the Uſe of them, according to his Theſis, we obtain all our Knowledge and Ideas, ſurely it will be allowed he thereby grants us the original Means inherently and primarily in us, before Obſervation or Experience can be conceived to have had Effect upon thoſe Natural Faculties.

6. If ſo, then the Soul muſt *(even according to him)* be in actual Poſſeſſion of the Powers and Faculties that are neceſſary to furniſh it with the Means of thinking, obſerving, perceiving, and experiencing, before the Exerciſe of thoſe Faculties, in the Modes or Means he allows of, are brought into Uſe, and he aſſerts, we cannot tell when or at what Time they begin to be brought into Uſe.

7. This Poſition of his might do, for Beings whoſe Soul was *poſterior*, and not *prior* to the Body, or whoſe Soul was made, ordained or created after the Body, and received the Chief of its moſt grand and characteriſtic Qualities gradually, by a progreſſive Communication of mental Qualifications, Knowledge, and Principles continually or conſtantly admitted and adopted

for

for general Rules, and future Uſe, from Obſervation and Experience of Objects without, or ſurrounding it, which Knowledge of the Soul ſo received, admitted or adopted by it, was or would be the efficient Means of its future Bliſs or Miſery, according as it adopted the Right or the Wrong, or as it might happen, to conceive the wrong to be right, and purſued and adopted it under that Idea.

8. To expoſe the Fallacy of this unphiloſophical Hypotheſis; as Mr. Locke has given us no Ideas but what we receive from Obſervation and Experience, it may not be unacceptable to produce a few Thoughts on this Subject.

9. The creative Powers of the Soul originally and inherently belonging to it, as they diſplay themſelves in the human Mind, Mankind are therefore obliged to invent Names for, or give Titles to, theſe they term Thoughts, Fancy, Imagination, Conception, mental Perception, Senſation, Reflection, &c. &c. but theſe natural, operative Faculties of the human Mind and Soul, are not Ideas, but the Powers or active Faculties or Operations of the Spirit that produce or create *Ideas*.

10. Hence an Idea is not an Object, but it is a mental Repreſentation or Formation of the Mind, or a ſignificant mental Viſibility or Perception of the Likeneſs, Similitude, or Image of an Object, whether in real or imaginary Exiſtence, like the Shadow of a Subſtance, or Form of a Reality; or more expreſsly, an Idea is the imaginary Repreſentation of ſomething in Exiſtence, or ſuppoſed to be in Exiſtence.

11. The Object ſo contemplated, whether in real or in imaginary Exiſtence is the Subject, the Contemplations, mental Comprehenſions or Alluſions of the Mind concerning it are our Ideas of it, and are therefore diſtinguiſhed Conceptions, or mentally created Forms, Properties or Compoſitions, relatively applied to real or imaginary Objects.

12. This

12. This Visibility to the Eye of the Mind, of Representations, Ideas, Subjects, Objects, &c. whether in real or in imaginary Existence, constitutes the full Extent of the limited Omnipotence, Omnipresence and Omniscience of Man, and by an analogous Parity of Reasoning, the unlimited Omnipotence, Omnipresence and Omniscience of GOD; the Mind of Man is originally and inherently endowed with these creative Powers, Faculties, Properties or Attributes, that can create Subjects for Contemplation where no such Subjects exist; from which very evident Circumstance, deeply considered, we can form to ourselves an Idea of the creative Powers of the ALMIGHTY; seeing that we also can create Subjects for the Thoughts, Fancy or Imagination to contemplate or reflect on, where no such Subject ever before existed; and though such Subjects may be imaginary, yet it is abundantly manifest that we can, in a very powerful Degree, give them, as it were, a perfect Reality; for my Fancy can create a Subject for my Mind to contemplate or reflect on, and my Hand can draw, paint, or carve, or mould into Shape the very Image or Reality, as it were, of such Subject so conceived by me, and thus render it a proper Object. When it is manifest that we can thus imitate GOD's Power, in creating, as it were, the Conceptions of our Minds, and giving them Visibility and Durability, by Means of our other Powers, how much more so can that Being perform, who is the universal Mind, and has universal Matter or Substance, with all its Properties and Qualities *(per Art.* 64.) well known to Him, to *form* His Materials from, to give Substantiality and Permanency to His Thoughts, by working into Reality the Productions thereof, in the most wise and perfect Manner.

13. This is the real and true Source of all mental Conceptions, Subjects, Ideas, Representations and Objects whatsoever, that we behold; and the Origin of Matter *(per Art.* 64.) furnishes the universal Materials

to

to give Durability, Viſibility and Palpability to theſe Conceptions, Subjects, Ideas or Repreſentations, &c. whereby they are rendered into permanent Objects by the Power of the ALMIGHTY CREATOR.

14. An Object thus created by GOD or *Man*, poſſeſſes no inherent Properties abſtractedly in itſelf of raiſing or creating Subjects, Conceptions, Ideas or Repreſentations in the intellectual or mental Faculties, or perceptive Powers of Man, but ſuch as it thus originally received upon the aforeſaid Principles of communicated Powers or Qualities, from the Mind and Hand of the Artiſt, whether human or divine.

15. To inſtance this,—I conceive by the Exertion of the inherent Powers or Faculties of my Mind, four Men or human Beings joined together by the Extremities of their Bodies, *(their Feet)* and compoſing a Figure like a Croſs, or the four Arms of a Wind-mill, and each Man with four Faces; I then take my Pencil, and ſketch out the Figure or Repreſentation of the Conception, Subject or Idea thus conceived; I then paint it with all the Colours, Features, &c. that my Fancy has created; I next carve a regular Figure, fully repreſentative of this ſtrange Idea, or with Wax or Clay I mould it into form, and then exhibit it for public Speculation; no Man will aſſert that ever ſuch a Monſter was in real Exiſtence, yet the Figure thus exhibited before them will immediately impreſs their ſuſceptible or ductile Fancies with ſome (*if not all*) of the very ſame Impreſſions, Repreſentations or Ideas, that mine firſt conceived or formed, before I brought it to this State of real Exiſtence for their contemplative Faculties to reflect on. Theſe Ideas thus raiſed or created in their Minds by this ſtrange Figure, I hope no Philoſopher will be ſo raſh as to aſſert, they derived to them from "Obſervation and Experience," nor from the inherent or abſtract Properties of the Figure or Object itſelf, but from the communicated Properties or Attributes it received from my Mind in its Formation, which

which it repays back again to me or to others, in the very Way and Means it firſt received them, whereby others become thus poſſeſſed of my Ideas, which they may now, if they pleaſe, ſubſtitute or adopt as if originally their own; thus Objects, Obſervation nor Experience cannot produce nor procure to us any Ideas than ſuch as were formerly Ideas, and thus rendered into Objects.

16. The ſame way that we thus create Subjects, Ideas or Repreſentations, and convert them into Objects, by the inherent Faculties or Powers of our mental Capacities, and give Form, Subſtance and Durability thereto, by the exertive Application of our other Powers; the ſame way thoſe Subjects ſo created by us, or thoſe already created by God, and rendered viſible and durable, have received their Power of raiſing Conceptions in our Minds, or the Minds of others, by Contemplations concerning them, their Properties, Emanations, Eſſences or Attributes, or rather our Minds, in contemplating, creating, or raiſing Ideas from them, is directly the very ſame that we firſt conceived concerning them, before they were brought forth into this viſible State of Exiſtence by us, and by Analogy or Parity of Reaſoning, with thoſe produced by God.

17. Whence it comes, that all Objects whatſoever that we behold, have this communicating Power of raiſing or creating Conceptions in our Minds; or more properly, our Minds have the power of re-producing, creating or conceiving anew, thoſe very original Ideas that gave Birth or Exiſtence to the Objects themſelves, in the ſame Means and Manner they were primitively produced or firſt derived to us or to others, from the Perception of the Thoughts, Fancy or Imagination, and then rendered viſible, permanent or durable as before; theſe Properties or Attributes, though they may be hard to be diſtinguiſhed, whether they originally, inherently or abſtractedly belonged to us, or were pri-

marily, inherently or abſtractedly in the Objects themſelves; yet upon the foregoing Principles, which I poſitively affirm are true, it will be readily conceived whence and by what Means we receive all our Ideas of Subjects or Objects whatſoever, that preſent themſelves for our Obſervation, Contemplation or Inſpection, whether animate or inanimate; our Minds are as active and ductile to receive thoſe firſt Impreſſions or Repreſentations, deriving to us from contemplating ſuch Subjects or Objects of our own or thoſe of others, as they are fertile in giving Birth or Exiſtence to ſuch as had never been in Exiſtence before; our Minds are capable of Traffic both ways, in giving and receiving, lending or borrowing Repreſentations, Subjects, Ideas, &c. thus theſe Ideas cannot be obtained from "Obſer-"vation nor Experience," but can be very well and truly obtained from the creative Faculties of the Mind, and its Powers and Attributes, in forming, giving Birth or Exiſtence and Conſiſtence to them.

18. Theſe Faculties for creating Subjects, Ideas, &c. and afterwards rendering them Objects, are truly the primitive Powers of the Soul, originally and inherently communicated to it in the firſt Derivation of its Exiſtence from the Divine Original; theſe it always had before it became an Inhabitant of a temporal Tenement of Clay; theſe it has whilſt united with Corporeal Matter; and theſe it will have and poſſeſs when freed therefrom by Death.

19. Thus it is evident by what Means our Faculties create Subjects and Ideas, and our other Powers render theſe Subjects or Ideas into Objects durable and permanent; and reverſely, how we render Objects into Subjects, or Ideas and Subjects again into original Conceptions, and thoſe again into the inherent Properties of the original Faculties of the mental Capacity or primitive Powers of the Soul; the Tranſition is quick as the Twinkling of an Eye, and therefore not eaſily perceived by a haſty Philoſopher, much leſs by ſuch as are not Philoſophers.

20. *Mr.*

20. *Mr. Locke* has cut out this much Work for me by deranging thoſe evident Principles, and referring them to "Obſervation and Experience."

If Obſervation and Experience be truly the Origin of Ideas, then what becomes of the Faculties of the Mind and Soul that is in, or has the original and actual Poſſeſſion of thoſe inherent Powers for creating, ſubſtantiating and confirming thoſe firſt, imaginary, next real, and laſtly, durable Productions of the Thoughts, Fancy or Imagination, and reverſely converts them back again to their original Source, and reduces them to the abortive Fetus of the Fancy, or mental Non-entities: ſurely Mankind will allow that the Soul and Spirit of Man was an active intelligent Being, in Exiſtence before it became united with corporeal Matter, and on its firſt Union or Junction therewith, I cannot ſee any true Reaſon to aſſert why it ſhould then be deprived of its original and inherent Properties or Attributes, or their Powers ſuſpended whilſt we are in the Body.

21. But then it may be objected here, that we can't perceive any of thoſe original and inherent Properties in a State of Infancy, and all we can find ourſelves in poſſeſſion of afterwards, derives to us from "Obſer-"vation and Experience;" we perceive a growing Encreaſe of our Knowledge and Underſtanding, from the Exerciſe of thoſe Faculties ripening with our Years.

22. This I conceive is readily accounted for on this ſingle Principle.—Had we come into the World, or could we come into the World fully matured as Adam did, it would not then be ſo; or if we could ripen all at once, the reſult would be very different; we may have thoſe original and inherent Faculties without having Age or Strength to exert or exerciſe them, hence they cannot appear till we have; and what we receive before we come to Maturity is no more than Adam received all at once, and that from the very ſame Source that is the inherent Faculties of the Mind itſelf,

itſelf, and not from "Obſervation and Experience" of Objects that ſurrounded him; for with a true Angelic Perception, or extemporary Preſcience, (*per Note to Art.* 276.) he knew every Subject and Object, and their concomitant Properties or Attributes (*Gen.* 2 *Ch.* 19 & 20 *V.*) upon the very firſt Exertion of his Mind, by the very ſame inſtinctive Conviction, if I may ſo ſpeak, that an uncultivated or downright ignorant *Iriſhman* would know that an hideous *African Monſter* produced before him, of which he had never heard nor ſeen before, was not a *real Iriſhman* like himſelf.

23. He knows it is not an *Iriſhman*—Why?—Becauſe his *Mind* tells him ſo.—Who inſtructed his *Mind* to know the Difference?—Its original and inherent Powers and Capacity, as the Mind of a Gooſe would inform her that a Fox was not a Gander, tho' ſhe had never ſeen one before to make "Obſervations" on,—nor he ſuch a Monſter.

And I dare venture to affirm, that if Mr. Locke was at his Elbow, with all his Philoſophy drawn from "Obſervation and Experience," he would not be able to perſuade him to make *tangible* "*Experiments* or other Obſervations," than thoſe that firſt occurred; and thoſe ſtrange Ideas, thus conceived in Fear and Conſternation by him, or the Gooſe, you will allow might be very wide of the Truth, and very different from thoſe of Mr. Locke, or a native African, in reſpect of the very ſame Object.

24. Let no Man think I am going to make merry at the Expence of my Countrymen, by breaking a rude, unſeaſonable, or ſarcaſtical Jeſt upon the *Iriſh*; no, I am only overturning the *beſt Engliſh Philoſophy* with a *ſimple Iriſh Machine*. I am now upwards of twenty-five Years, uſing my beſt Endeavours as a public School-maſter, to wipe away this Stigma of Ignorance, Aſperſion and Reproach from them; I have now done it viſibly and effectually, by diſplaying to the World and all ſucceeding Generations, the Production of Iriſh

Genius,

Genius, in a ſuperior Degree of Reſplendence unknown to Engliſh Connoiſeurs, or Britiſh Profeſſors of Theology and Philoſophy.

25. It may well be lamented, that Iriſh Merit and Iriſh Genius has lain ſo long interdicted and obſcured in an uncultivated State, and obliged to pay Homage at the Shrine of Engliſh Literature, from the moſt deteſtable and execrated Spirit of political and perſecuting Principles.

Shall I ſay by whom they have been thus ſhackled in Body, Mind, and Property.

By IRISH-MEN!!! Therefore let *Iriſh-Men* believe and *bluſh*.

We have juſt Reaſon as a Nation, to *bluſh* in the Preſence of the neighbouring Nations, at the temporal and ſpiritual High Treaſon that has been, and now is tranſacted by IRISH-MEN, againſt their Brethren of that Nation that gave them Birth, and ſtill ſupports and holds them in Exiſtence. Pardon this Digreſſion.

26. But to reſume my Theme, if it be objected that an Object acts upon the Mind and not the Mind upon the Object; for that the Object would poſſeſs its inherent Qualities, Eſſences, Properties, Reality or Attributes, if the Mind that was to contemplate it, was not in Exiſtence or deſtroyed.

27. This Objection is already anſwered in the foregoing Refutations, for the Source of the Mind of Man was in Exiſtence, before Objects were in Exiſtence; the Source of Man's Mind was primitively or originally in the Divine Mind, before it derived to Angelic Beings, or Men therefrom, along with their Exiſtence, and in our receiving it, we received therewith, all its active Faculties for producing or creating to ourſelves, Repreſentations, Conceptions, Subjects, Ideas, Objects, &c. whether real or imaginary; theſe Faculties try and prove to the Mind and Underſtanding in themſelves, what Objects really are, or their Powers, Properties or Attributes;—and not the Object, its Powers, Proper-

ties

ties or Attributes prove to the Mind or its Faculties, what the Object really is, otherwiſe than aforeſaid, ſeeing that from the foregoing Parts, there ſubſiſts as ready an Intercourſe between our Minds and real Objects that are in Exiſtence, as there is between our Minds and imaginary Subjects, Ideas, or Objects not in Exiſtence.

28. If Objects are endowed with original and inherent Properties or Attributes in themſelves, that can convey to thoſe Faculties or Attributes of the Soul and Mind, a full and perfect Idea of thoſe Objects, or their Properties, Attributes, &c. I would aſk how they originally became poſſeſſed thereof?—whence I might be truly anſwered, from the Communication ſubſiſting between Matter and univerſal Spirit, which pervades or is more or leſs found in every Portion or Particle of Matter, whence our ſpiritual Faculties can unite with their ſpiritual Properties.

29. Hence we obtain another grand Proof *(by Inference)* of the Means that will be made Uſe of by God, in the general Reſurrection of the dead Bodies of Mankind, at the ſecond Reſurrection—of this hereafter.

30. An Object acts upon the Mind, juſt as Matter acts upon Spirit; the Mind acts upon an Object, juſt as Spirit acts upon Matter; the Communication that ſubſiſts between Matter and Spirit, readily accounts for the Communication between Objects and our Mind, the Intercourſe is exactly the ſame, for every Object that is, or that can be imagined to be in Exiſtence, *(an Idea of a Thing that cannot be imagined to be in Exiſtence, can be no Idea; and an Idea cannot be an Object even in Imagination)* has its Eſſences, Properties or Attributes conferred on it in its Formation or Birth, theſe being of a ſpiritual Nature, or participating of ſpiritual Qualities, our ſpiritual Faculties in our mental Capacities and Powers thereof, can readily unite with and receive or admit an Interchange of Intercourſe therewith, either contemplatively or effectually; for the

Union

Union and Communication that ſubſiſts between our ſpiritual and material Parts, quickly receives, and as quickly informs us of the ſpiritual Properties of all Subjects, Ideas, and Objects whatſoever, that we contemplate, whether they be real or imaginary.

31. This demonſtrates to Mankind, the utmoſt Limit of human Underſtanding (Locke iv B. Chap. iii) beyond which we cannot paſs, for the Union and Communion, the giving and receiving, the Intercourſe and Coalition of Faculties with Subjects, Ideas and Objects, and again of Objects, Ideas, Subjects, Repreſentations and Conceptions, with our Faculties, is the true and real Extent of our mental Capacities.

32. Hence we fairly perceive how Mr. Locke has unintentionally or undeſignedly led us aſtray in the true and proper Definition of the Word or Term Idea, and the true Origin and Source thereof.

33. Whence I conclude, that his Principles being manifeſtly wrong, his Inferences deduced from thoſe Principles, muſt be wrong alſo.

Inferences may be wrong, tho' Principles may be right; but we ſeldom ſee Inſtances of true or right Inferences, deduced from wrong Principles, in either Religion or Philoſophy.

I have juſt thrown out theſe few foregoing Hints, or laid this Train for ſucceeding Wits, and Meddlers in abſtract Philoſophy, to exert their Capacities, and exerciſe their Talents on, in purſuing Mr. Locke throughout, which is a Matter altogether foreign to my preſent Purpoſe.

SECTION

SECTION. IX.

Of the CREATION of MAN.

Argument.

ART. 92. *For what End was Man created—or what End did* GOD *propoſe to Himſelf in the Creation of Man.*

I ANSWER and aſſert poſitively, that notwithſtanding the Novelty and Strangeneſs of the Doctrine, that *Man* was created, with reſpect to his mortal Body, for this very extraordinary Purpoſe:

That GOD, in the Unity of the TRINITY, foreſeeing and foreknowing that if other Beings were brought into derivative Exiſtence, they could not be as pure and perfect as Himſelf, and that they would therefore be liable to apoſtatize, by uniting themſelves with the Effects deriving from the Origin of Evil, *(Section 1ſt.)* and the unavoidable or indiſpenſable Propenſities or Impulſes of their Nature, would or might overcome and incline them to univerſal or unlimited Apoſtacy, and thereby for ever defeat His good and gracious Purpoſe concerning them; to counteract ſuch Effects, and to defeat every poſſibility thereof, He determined in His unerring Council with the TRINITY, before any ſpiritual Being whatſoever had derived or proceeded from

from the TRINITY, to foreordain or decree, that the firſt Divine Eſſence or Emanation of his Perfection, (*his* SON) ſhould be joined to, united with, or cloathed in human Fleſh, compoſed of the very laſt Species of Creation or created Matter, which being the very laſt Part of His or Their Work that ever ſhould be made or created, the Junction or Union of the firſt *Spirit* with the laſt Matter in CHRIST JESUS, ſhould include in it all the intermediate Degrees of His whole Creation, and by His *Death* and *Paſſion* fully atone for all Apoſtacies whatſoever that ſhould happen.

ART. 93. To the End that this Doctrine may be rightly and truly underſtood, we muſt allow, that to a GOD of infinite Purity, Perfection and Goodneſs, it was altogether impoſſible that *He* ſhould know or be truly acquainted with *Badneſs* or *Evil* that was not yet in Exiſtence, or to what Heights it might be carried in its moſt extenſive Effects, if it came into Exiſtence, (*per Art.* 6.) for this ſecondary Reaſon, that all abſolute Contradictions are impoſſible to GOD; and it is as abſolute a Contradiction that *perfect Goodneſs* could know or have a full and perfect Knowledge of *Badneſs* or *Evil*, in all its extenſive Effects and Conſequences, without tranſacting, tranſgreſſing, or having to do therewith, as it would be impoſſible to *Him* to create or produce a Being greater than Himſelf, or to make or cauſe a Thing to be, and not to be, at the ſame Time, more eſpecially before the Origin of the Exiſtence of Evil or Badneſs had commenced.

He knew that the derivative Beings He intended or was about to bring into derivative Exiſtence, would be imperfect, (*Art.* 6.)

He knew that this Imperfection with Free-will Beings, might or would indiſpenſably, or unavoidably have in it the Root or Source of ſuch Effects or Conſequences, as might be productive of Derangement, and dangerous or deſtructive of that original Happineſs he intended them the Enjoyment of.

He knew alſo that this Source of Evil would and muſt for ever exiſt, as our Definition thereof (*Art.* 6. 13.) fully proves.

He knew the Poſſibility that would exiſt therein, that Apoſtacies would or might derive or reſult therefrom, by a Perverſion or Proſtitution of their Free-will.

He therefore deviſed the Almighty Expedient, or divinely concerted Plan, that would procure or produce to Him, the true and only Means of becoming poſſeſſed of the Knowledge of Evil, in all its Effects and Conſequences, in its utmoſt Extent, without actually having to do therewith, or tranſgreſſing or tranſacting therein, which otherwiſe, as above, was impoſſible to Him.

He, to obtain this otherwiſe impoſſible Knowledge, determined or fore-ordained the aforeſaid Decree, wherein there is manifeſtly included the following reparticulars.

1. That in uniting the Extremities of Derivation and Creation, or the firſt derivative Spirit with the laſt Species of created Matter, *He* thereby included all the intermediate Degrees of Both.

2. That this divinely united Being ſhould, in the three-fold Compoſition of His Nature, pure Spirit, pure ſpiritual Body, and pure corporeal Matter, joined in one Perſon, make the intended Experiment, and therein ſuffer and feel the Effects reſulting from this Origin of Evil, in all its direful Conſequences, without tarniſhing the original Purity of His Nature by tranſgreſſing or tranſacting therein, whereby the God-Head might know in Themſelves, in their Own divine, ſpiritual Nature, as well as in the glorified Humanity of Christ Jesus taken into the God-Head, the full Effects thereof.

3. That in this intended Experiment ſhould alſo be contained the full and perfect Atonement for the Apoſtacy of all other intermediate Beings; and alſo a full and perfect Antidote, or powerful counteracting Means

of

of reducing and ſubduing the utmoſt Effects of this original and inherent Evil, to the Dominion and Control of the Divine Will.

4. That this original Intention or Will of the Divine Author of all Things, ſhould paſs into an irrevocable Decree *before* any derivative Beings *(and with them the Origin of Evil)* ſhould come into Exiſtence, therefore, *before* Evil was in Exiſtence, and not *after*, the eternal Decree was determined that ſhould ſet Bounds or Limits to its Effects, and counteract its Conſequences.

Art. 94. Therefore conſiſtent with this original Decree, after Apoſtacy in Heaven had taken Place *(perhaps many great Apoſtacies)* with ſome of thoſe celeſtial, derivative, uncreate, Free-will Beings, while joined to the pureſt and moſt refined Matter, long before Man was created; He made or created Man's mortal Body as the very laſt Performance or Work of Creation, (*Gen.* 1 *Ch.* 26, 27, 28, *V.* & 7 *V. of* 2 *Ch.*) and united therewith an angelic or celeſtial Being, deriving from Himſelf in the Unity of the Trinity, and impoſed a probationary Injunction on Him, that if he alſo ſhould fall or apoſtatize, He would require no farther Evidence of the Depravity of all derivative, free-will Beings; but from his infinite Love for all Spirits and ſpiritual Beings, even the moſt apoſtatized, as they had their Root or Source in Him, and were His Offſpring, that then I ſay, *He* ſhould reſort to the already decreed Experiment, in the Perſon of His Son, as the *final Teſt*, before the promiſed Remedy was or could be applied.

Thus uniting the Divinity with Humanity, *He* the Son became Bone of our Bone, and Fleſh of our Fleſh, and thereby knows what we ſuffer in Body, Soul and Spirit from Evil and Temptation, deriving from the inherent Propenſities and Impulſes of our Nature, and He feels for us as for Himſelf, what He alſo heretofore ſuffered and endured, whilſt a Sojourner in this ſtrange Land.

Art.

Art. 95. Here we ſee the End or Deſign God had in view when he created Man; that in Man's Nature, which God the Son aſſumed, he ſhould fulfil the eternal Decree, and make univerſal Reparation in his univerſal Atonement for all Apoſtacies whatſoever, and thereby obtain that counteracting Power or over-ruling Dominion, that ſhould effectually ſuperſede the Power and Dominion of original Evil, and have Effect beyond the utmoſt Power or Limits of Apoſtacy, of both Spirits and Matter, either coarſe or fine, to exceed, as alſo any Apoſtacy whatſoever, former or future.

By this univerſal Atonement, *He* totally obſtructed, by an unſurmountable Barrier, the everlaſting Poſſibility of the Effects deriving from the Origin of Evil, and its reſulting Conſequences, from ever counteracting His Grace or reſiſting His Divine Decrees, or gaining univerſal Sway.

Art. 96. Herein we alſo ſee, that though the Origin of Evil will Exiſt independent of God, and totally beyond the Almighty Power to utterly extirpate or finally aboliſh it, and that its Effects may be productive of the ſame unhappy Conſequences to derivative Beings Millions of Ages hereafter, as it had heretofore in the firſt Apoſtacies with Fallen Angels, yet its Effects have been, by and through the Efficacy of the Merits of the univerſal Atonement in the Death of Jesus Christ, eternally counteracted, ſuperſeded or overcome, ſo as to be at all Times and through all Eternity, or as long as God is to be God, within the Compaſs of the over-ruling Power of God, thus obtained by Jesus Christ, as decreed *before* the *Origin of Evil* was in Exiſtence, to have its Effects eternally in Subjection to His Power and Will; for Jesus Christ having ſuffered in His Soul for all Souls, in His Spirit or ſpiritual Body, for all Spirits or ſpiritual Bodies, and in His temporal or mortal Body, for all Matter or Bodies whatſoever, the Univerſality of the Atonement therefore applies to all, and extends beyond the utmoſt

Limits

Limits of ſpiritual and temporal Exceſs, in Wickedneſs or Evil.

Art. 97. Thus we alſo ſee that the Extremities of the Species of Matter of which Man's Body was compoſed, after all other Parts of Creation had been fully completed, with regard to both Spirits and Matter, being thus adapted for this purpoſe, (*Art.* 82.) it is manifeſt it included in it all the intermediate Degrees or Species of Matter, that was more pure, perfect or refined.

Art. 98. Thus we have ſet before us, in the cleareſt Light, the Univerſality of that vicarious Sacrifice or Atonement in the Merits of the Life, Sufferings and Death of Jesus Christ, who, from the Purity of His Nature in the Trinity thereof, was not liable to Death, not having ſinned nor tranſgreſſed; for ſinleſs Purity is not ſubject to the Denunciation in the original Decree againſt Tranſgreſſors, but *He* that was not liable nor ſubject to Death, willingly ſubmitted to it for the Purpoſes herein ſet forth; and to ſuch unlimited Extent does this Redemption apply, that all future Apoſtacies that may take Place among the Inhabitants of Heaven, in all or any of the numerous Syſtems that compoſe the whole of God's univerſal Creation, can be effectually counteracted or ſuperſeded.

Art. 99. Thus this Origin of Evil is for ever under Subjection to the Divine Control of God's Holy Will, which otherwiſe would admit of a dangerous Poſſibility from its progreſſive Growth of depopulating *Heaven*, and overſtocking *Hell* ſpiritual, without any effectual Means being left or provided either for a Bar thereto, or a Reſtoration therefrom; for I aſſert, that there is a Point in the Growth of Evil beyond which it would be impoſſible to proceed, as well as there is a Point in ſpiritual Perfection beyond which the utmoſt Progreſs towards the Summit of infinite Purity and Perfection could not proceed, neither of which Points are attainable by ſpiritual Beings below the Trinity.

Corollary.

Corollary 1. Hence Mankind may perceive how the *Privy Council Chamber of* God is opened to the Acceſs of thoſe whom He vouchſafes to entruſt with the Keys thereof, and how His eternal Decrees may be manifeſtly ſcanned and promulgated to Mankind by one of their own Species, even thoſe Decrees and Tranſactions that were in Exiſtence, and paſſed into a Law, *before* any celeſtial Inhabitant of Heaven below the *Trinity*, came into derivative Exiſtence, with every other Tranſaction that tranſpired then and there, they may alſo fairly perceive, the whole Plan of God's heretofore hidden Council, fully diſplayed to the open View of all ſucceeding Generations, a Plan that lay unopened in his Council Chamber, impervious to all thoſe who hitherto attempted by the Clue of finite human Intellect to gain Acceſs thereto; Philoſophers, Metaphyſicians, Schoolmen, and Divines, muſt therefore have certainly ſought to enter therein at the wrong Door.

Corollary 2. Hence I am authoriſed alſo to aſſert, that there will no new Derivation of Souls or Spirits, or ſpiritual Bodies, nor no new Creation or Production of either groſs Matter, or refined Matter, for temporal or bodily Subſtance, ever, ever, ever, take Place hereafter, whilſt God is to be God; for if there ſhould, then there would be alſo, an abſolute Neceſſity for another new Decree to be ordained and take Place prior thereto, and another new Atonement to be made under or according to that Decree, in the ſame Manner hereafter as heretofore: But as the Extremities of Spirit and Matter in the Trinity of Christ's Nature, hath already taken Place, and produced and procured all that was decreed, there is therefore no new Creation to be expected, but a Renewal, Renovation, Reſtoration, or Regeneration in Purification, Sanctification, and Glorification is to be expected, and will take Place according to Divine Promiſe; this is no new Creation of Spirit or Matter, but a Purification or Refinement of what was, now is, or will be hereafter, that is to ſay, a

Reſtoration

Reſtoration or a Renewal of all Things, "*behold I make all Things new.*"

Corollary 3. Hence alſo we prove by the Force of this Section, and its concomitant ones, the ſuperior Excellency, and extenſive Splendor of the ſublime and moſt illuſtrious Work of Creation, and in its Proofs, diſplay that evident Manifeſtation neceſſary to dignify this our Theſis, and exhibit to Mankind, a more true and exalted Idea of the reſplendent Works of GOD, than that of aſſerting, that GOD created Man only to fill up the Chaſm or Void that would otherwiſe remain between the loweſt Hierarchy or Order of celeſtial Beings, and the higheſt Rank or Order of irrational Beings or Creatures in this World, that thereby univerſal Nature ſhould be every where full of the Production of an univerſal GOD.

Corollary 4. Hence we alſo obtain ſuch an aſtoniſhing Magazine of ſpiritual and religious Ammunition, that from its inexhauſtible Stores, we may eaſily ſupply ourſelves with Matter, that by laying a Train thereof, ſhall act as Gunpowder to *ſpring the Mine*, and blow up the ſtrongeſt Foundations of Atheiſtical, Deiſtical, or Antichriſtian Bulwarks.

Scholium. The Reaſon why this Planet or World of ours, ſhould be ſelected as the grand Theatre of all this wondrous Scene of Events, in Preference to all the reſt, was, becauſe its Inhabitants were not only the firſt, but alſo the laſt of all the Inhabitants of the other Planets or Syſtems throughout unbounded Space, that gave the firſt and laſt Proofs of the higheſt, and moſt ungrateful Apoſtacy, upon the ſmalleſt, moſt frivolous, or leaſt excuſable Incentives, and therefore needed moſt the unbounded Mercy and Interference in Behalf of the worſt, which Mercy to them manifeſtly included univerſal Mercy to the leſs culpable of the others.

SECTION

SECTION X.

Of the FALL of MAN.

Argument.

ART. 100. *Man fell from that original Rectitude, Purity, Truth and Happineſs he firſt enjoyed, when he came forth from the Hands of his Creator,—or he did not fall.*

IF he did not fall, then it muſt be proved that he ſtill enjoys that original Rectitude, Purity, Truth and Happineſs which he muſt have had at his firſt coming forth from the Hands of his Creator, ſeeing that we have already ſhewn, that whatſoever Being or Creature derived from Him, or was created by Him, was as near to the higheſt and moſt exalted Perfection that its State or Condition of Being could poſſibly admit of, or be ſuppoſed capable of receiving, with reſpect to the Structure of its Frame and Faculties, or Attributes, it would need in the Exertions or Exerciſe of thoſe Faculties or Attributes, in the neceſſary Functions correſpondent to ſuch State, Condition or Mode of Exiſtence, deſigned for its Miniſtration.

ART. 101. This is but a rational Inference drawn from the Ideas that are deducible from our Definitions, (*Art.* 19. 20, *of* GOD) and He being infinite in all the Perfections

Perfections of His Power and Attributes, He created Man as near as poſſible to His own infinite Perfections; (*ſee additional Obſervations, Sect.* 3.) then if we find Man, or any Part of GOD's Creation, not in as pure and perfect a State, ſuch to the full as we muſt infer it originally had or poſſeſſed, it is evident it wants ſo much of that original Perfection, as we muſt or have before concluded, it did poſſeſs, and this want of its original Perfection muſt, by the ſame Parity of Reaſoning, be its evil, or accidental or non-eſſential Evil, that has caſually attached itſelf to the Creature, or the Creature attached itſelf to it.

ART. 102. If we can prove that Man is not *now* as pure and perfect as he originally was, we thereby prove his Loſs; but I prove his Fall or Loſs by demonſtrating that he wants ſomething he has not, but which he originally had;—what is this?—I anſwer, he wants his original Rectitude, Purity of his Nature in the TRINITY thereof, Truth and Happineſs; theſe he had at firſt,—has he them now?—No.—Then if he had them originally, which it was impoſſible for him to be without, (*per Art.* 30. *alſo additional Obſervations, Sect.* iii. 42. 79. to 91. 94. 97.) and has not loſt them yet, wherefore is it that we have that *inherent Principle* fixed in or attached to our *fallen Nature, of purſuing after Truth and Happineſs*; if we have that original Purity, Truth and Happineſs we at firſt poſſeſſed, our Purſuit after them were needleſs and abſurd; but as we experimentally find that we have not that original Rectitude, Purity, Truth and Happineſs, it is a plain Proof we want it, and therefore proves the *Fall of Man* in this our Loſs, and the loſt Eſtate of our *fallen Nature* demonſtrates to us *how great this Fall has been*; this ſhould impel us to ſeek it only where it may be found, viz. with Him from whom we originally had it, before we loſt it.

ART. 103. And as through the Bias, Frailty, Shortſightedneſs, Imperfection and evil Propenſities of our

fallen Nature and darkened Underſtandings, we don't immediately perceive, nor will our Paſſions, Prejudices, Modes of Education, Temptation of this inherent Evil, the World, and as I ſaid, our own fallen Nature, permit us to ſee, truly and clearly, what real Happineſs conſiſts in; for the Light of Truth, which diſcovers our Duty, does not always ſhine with equal Vigour in our Minds, but is very often obſcured by the Clouds of Ignorance, Prejudice, Bigotry, &c. even in the wiſeſt Men, who are not without their Faults in this reſpect, as they verily feel a continual Ebb or Flow, or Fluctuation of ſpiritual Intercourſe in their ſpiritual Powers, according as they admit or obſtruct its Impulſes: we are therefore often carried away with the Current of thoſe Paſſions, Prejudices and Propenſities to which this *inherent Principle* gives its Aid, after an Ideal or falſe imaginary Happineſs, that, like an *Ignis Fatuus*, leads us aſtray from the Path to perfect Happineſs, which really conſiſts in Nothing more than a Reſtoration of our fallen Nature to its original State of Purity and Perfection, to which Reſtoration, if I can point out the beſt Means of Attainment in the ſhorteſt and ſureſt Manner poſſible, I am in Hopes that my Labours will be crowned with that deſirable Succeſs that God only can fulfil, confirm, and approve of.

Art. 104. Now with Pity and Compaſſion, let us take a ſhort View of the Happineſs that the Generality of Mankind are in ſuch earneſt Purſuit of.—Some ſeek it in Pleaſure,—what is this?—The gay fantaſtic Joys of Life, that like a Blaze of bright Vanity, dazzles and dies, and leaves not a Trace of its ſplendid Deluſion to cheer the faſcinated Wretch on a Death-bed; nay, even in the Midſt of all the Enjoyments thereof, how taſteleſs and comfortleſs they would be in the Courſe of a Week's Sickneſs, or a ſingle Hour of excruciating Pain; yet if we recover from that State, we are as prone as ever before to try the enchanting Experiment of their procuring us real Happineſs.

Art.

Art. 105. Some place it in *Glory*.—What Kind of *Glory*?—Why, the Glory and Comfort we propoſe to ourſelves in the Enjoyment of that vague Idea, that our Fame, our Actions and Exploits will eternize our Name; whilſt future Generations, as a wondering World with a Stare of Aſtoniſhment, may have it to ſay that we were clever Fellows.

Art. 106. Some place it in Wealth.—What is this? It is what Shakeſpear ſays of it, "'twas his, 'tis mine, "and has been the Slave of Thouſands;" poor paltry Conſideration.—So I can't take it with me when I go hence?—No,—then I have only the Uſe of it whilſt I ſtay here?—That is all.—Then if this be the Caſe, it is not worth my Notice, ſince the Beggar to-day may enjoy it all in a few Years hence that I eſteemed ſo highly, and loſt my Soul and true Happineſs in the Purſuit or Acquiſition of.

Art. 107. Some place it in Beauty.—What is this? the Tinge of a Skin, the Regularity of a Set of Features, that if the ſame Skin was peeled of, we would be apt to run away from them. I have often thought, that if our Young, our Gay and heedleſs Profeſſors of Vanity, Pleaſures and deſtructive Follies, were to frequent the Anatomy Houſe in our College, and there receive a few Lectures well adapted to the Purpoſe of reſtraining Vice, and the Purſuit of Iniquity; it would bid fair to be the moſt certain Cure that could be reſorted to in the preſent State of licentious Libertiniſm and Profligacy.

Art. 108. Some place it in Intoxication. What is this? Why Nothing but to get glorioufly drunk, and never mind the Conſequences, this is Happineſs indeed! With often a woeful Witneſs to it.

Art. 109. But all thoſe Votaries of Happineſs, when they attain the higheſt Summit of that extravagant fancied Happineſs they propoſed to themſelves, they find after all their Attainments, there is ſomething yet wanting to make that Happineſs complete:—What muſt

that

that Something be?—He who makes his Purſuit after Happineſs, conſiſt in knowing God, and attaining what his fallen Nature preaches to him that he has loſt, and is in Want of; this Man when he attains to what his Nature, his Spirit, and his Mind proved to him he wanted, this Man I ſay, can tell them what that *Something* is, viz. a true, a genuine, and a real Conformity to the divine Nature and Will, by ſubmitting his whole free Will, to be governed and entirely actuated by God's free Grace, he there finds a reſting Place from any further Purſuits, his Nature, his Reaſon, his Experience, and his own Spirit bears him Teſtimony, that he has attained the deſired Happineſs, that can't be exceeded in this Life, and having obtained it, there ends the Purſuit in the full Fruition and Enjoyment thereof.

Art. 110. We are in the ſecond Place to prove how he fell. From what has been already advanced, it appears that Man was not originally infinitely perfect, elſe he would be a God, and we having alſo proved, that what he wanted of infinite Perfection was his Evil, or Imperfection that is an inactive Evil, not abſolutely pernicious, till brought forth into Action, carried into Effect, or exerted to wrong Purpoſes; therefore, infinite Perfection not being poſſible to him or any other Being below the Trinity. And he knowing that it was poſſible, (*Art.* 94) that a Creature ſo circumſtanced, and having a free Will under no direct Impulſe or Influence, (*Art.* 67) irreſiſtably to keep him in that original State of Rectitude and Purity, was liable to depart from original Rectitude, it is very natural to ſuppoſe, that God to try his Gratitude and Obedience, ſhould put it to the Iſſue with him, and as a Teſt of his Gratitude and Obedience, to give him a Command, or lay an Injunction on him, the *keeping* or *breach* of which might be a Proof of that ſincere Gratitude and Obedience, that might be naturally expected by a Divine Father and infinite Benefactor, who intended this Creature,

ture, ſuch an extraordinary Share of Glory and Happi-neſs, *(as is evident from Scripture)* that he might hereafter expect from Him in a higher or more exalted Station, after this State of Trial or Probation gave Teſtimony to the Truth or Sincerity of, that by thus giving the moſt exalted Proof of a free Will Agent, by his firſt Obedience and Gratitude, it would be a Proof that he might be entruſted with a more ſuperlative Degree or Share of GOD's Favour and Confidence in ſome other Station, the Suitability to which, this Teſt of Obedience was a very neceſſary Requiſite, ſtill keeping in View, a free Will Agent.

ART. 111. The Apoſtacy of our firſt Parent, by ſubmitting his free Will to an evil Propenſity, or the erroneous Impulſe of his inherent Nature, *(or if you will have it ſo, to a ſinful Curioſity, or prying Inquiſitiveneſs, into the reſtricted or prohibited Secret of the Divine Reaſons for the interdicted Command, as our Fathers in Divinity aſſert)* which impelled him to the dreadful Experiment, whether by the Inſtigation of the Devil or his Wife, *(as they ſay)* it ſignifies but little now to us, it is more than lamentably ſufficient for us to know and feel experimentally in ourſelves, the fatal Conſequences reſulting to us, and all his Race, by and thro' the Means of that ſinful and ungrateful Apoſtacy, the direful Effects of which, has brought ſuch Derangement in GOD's Creation, thro' the corrupt and evil Doings of Mankind; well may the Scriptures ſay, "*the whole Creation groans*," becauſe of the reſulting Conſequences thereof, in the growing Increaſe of tranſmiſſible Sin deriving from that Original.

ART. 112. I ſhall by Way of Epiſode or Digreſſion, to relieve the Mind of my Reader, relate the following Anecdote.

A rich Quaker in this Kingdom, had a Tenant or Cotter, who held from him a ſmall Lot of Ground and a Cottage, and conſtantly worked the Year round in this Gentleman's Service; it is unneceſſary to ſay, the poor

poor Man was a Roman Catholic, but he was a tolerable well informed one for his Opportunity, and had frequent Conferences at his Work and at other Intervals, with his Landlord; And as they were of different Opinions on religious Subjects, a Topic that had been frequently introduced, and as ably diſcuſſed by them, as if *Robert Barclay* and *Father O'Leary* had been in their Stead; one Day among the reſt, this Subject concerning the Fall of Man was introduced, diſcuſſed, and obtained a full Inveſtigation, at the Concluſion of which, the poor Man in a State of ireful Reſentment, threw down his Spade with Anger to the Ground, and curſed *Adam* openly, as the primary Cauſe of his miſerable Condition, which put ſuch a Diſproportion between his Circumſtances, and thoſe of the Perſon he was obliged to ſerve; the Quaker dryly obſerved, that it was very poſſible, and more than probable, that if he was in *Adam*'s Place, he would do ſo too: the poor Man ſwore and aſſerted he would not, that he would die or kill himſelf firſt. I'll try that with thee, ſays the Quaker. How? ſays the poor Man. Why, ſays the Quaker, I will give thee the Place thou now enjoyeſt Rent free, I will give thee good Cloathing to wear, I will give thee the ſame Wages I have given thee, and the Uſe of an Horſe to ride where thou pleaſeſt, I will never require thee to work, but only to look after my Buſineſs about the Eſtate for thy Amuſement, and ſee that no Injury be done me by evil Perſons; and all this upon this ſingle Condition, that thou art to dine every Day at my Houſe, in a ſeparate Apartment by thyſelf, thou mayeſt lock the Door inſide on thyſelf at Mealtimes, when thou ſhalt have Plenty of every Thing my Table affords, only one Diſh that ſhall be ſet in the Midſt of the Table before thee, of this Diſh thou ſhalt not eat; for in the Day thou eateſt thereof, thou ſhalt be for ever baniſhed from off my Eſtate, I will take from thee thy Heritage, and take from thee the cloathing I have given thee; and that the Crime may be purely

purely thine own, (*if thou doeſt it*) thou ſhalt not have the Company of thy Wife at Table to tempt thee. Theſe Conditions were inſtantly accepted of with Gladneſs by the poor Man, they both went home directly to the *Great Houſe*, where the Quaker was as good as his Word, he gave him Cloathing and every Thing according to Compact; and every Day he dined in a Room by himſelf, apart from the Dwelling-houſe, with a covered Diſh on the Middle of the Table, which the Quaker informed him contained the prohibited, or interdicted Meat, he was never allowed more than a ſingle Hour to dine; he went on very well for ſome Time, (*but it is not ſaid how long*) troubled with Nothing but the Reſtraint on his Curioſity, which at laſt began to work with him, he firſt began to think, (*Art.* 12) then to reaſon with himſelf, and next to form Conjectures of what Sort of Meat or Food it might be, that came every Day ſo regularly before him; and at laſt, after many Days debating with himſelf, he formed the Reſolution, if not to eat it, at leaſt to look at it, and ſee what it muſt be; previous to the carrying this Reſolution into Effect, he as uſual locked the Door on himſelf, and examined the Place very circumſpectly for Fear of Spies or Peep-holes; and being fully perſuaded of his Security in this Reſpect, he *gallantly* ventured upon the Experiment, and *boldly* taking off the Cover, out *bolts* a Mouse!! and the Place being well adapted for the Concealment of the Creature, it is impoſſible to deſcribe or expreſs the Aſtoniſhment, and Thoughts of the Man, upon the Singularity of this curious Circumſtance, till he was rouſed from his Reverie, by a loud Rapping at the Door, for he having overſtaid his Time, the Quaker gueſſed the Cauſe, and came in and found the Diſh uncovered, and the *Mouſe* gone; he immediately upbraided him with his boaſted Aſſurances, he took from him the Cloaths he had given him, and that very Day he turned him and his Family off the Eſtate.

SECTION

SECTION. XI.

Of PROPHECY.

Argument.

That there has been, ſtill is, and will be in future, ſuch a Thing as Prophecy, or foretelling of future Events,—or there will not.

ART. 113. PROPHECY, ſo far as it relates to the foretelling of future Events, ſeems to include no more than an extraordinary Degree of *ſpiritual Foreſight*; and this may be communicated in a greater or leſſer Degree to Mankind, by an extenſive or a comprehenſive View of future Occurrences in a ſpiritual Perception or Foreſight, admirably connected with the intellectual Faculties of the human Mind; and as in temporal Concerns there are many Perſons who ſeem to be poſſeſſed of a more than ordinary Degree of human Perception or Foreſight above the Generality of their Neighbours, ſo in ſpiritual Concerns there are Perſons who have extraordinary Perceptions or ſpiritual Foreſight much above the Generality of Mankind, or their Ideas or Conceptions of ſuch incomprehenſible Foreknowledge.

ART. 114. Now it appears to me that human Perception or Foreſight, and ſpiritual Perception or Foreſight, both

both derive their Origin from the ſame Source, namely, from a well adapted Capacity of the human Faculties or intellectual Mind, to receive the extraordinary Impreſſions of ſpiritual Perception; and this is effected by and through the Means of the aforeſaid Union of Soul and Spirit, or ſpiritual Body, with more groſs Matter (*Art.* 50 *to* 61. & 79 *to* 94.) in the Compoſition of the human Species.

Art. 115. The Communion that Spirits have with each other, and with the Things of both Worlds, the World of Spirits and this World, joined to the foregoing Means, in the Exertion or exerciſe of that joint Intercourſe that ſubſiſts between ſpiritual Intellect and the human Faculties, ſhews by what Means they can ſee, as it were, a viſionary View of what will tranſpire or receive a future Accompliſhment from the Connection that Cauſes have with their Effects, produced or to be produced and ſeen in the whole, or only in Part, in broken interrupted Ideas or Views of the Events, like a Relation of the Impreſſions received from a Dream that may have a continued Connection, or a broken and interrupted one, according to the Strength or Durability of its Impreſſions: this is truly what prophetic Foreſight, in general, derives from.

Art. 116. From our Definitions (*Art.* 55 *to* 65.) of the Union of Spirits with Matter, in the Compoſition of ſpiritual Beings that inhabit the World of Spirits, and the Conjunction, Connection or Union of theſe ſame Beings with a groſſer Matter, in the Formation or Compoſition of Man, (*Art.* 79 *to* 99.) it muſt be concluded, that Spirit can act upon or influence Matter, and alſo that Matter, during ſuch Connection, can act upon Spirit, in as full and ample a Manner as Spirit can act upon Spirit: to inſtance this, in the Operation of *Spirit* on *Matter*, if we duly and conſiderately meditate upon the Effects produced by Fear or Love, whether it proceeds from real or imaginary Cauſes, we will therein perceive the Operation and Effects of *Spirit*

rit upon *Matter*, manifeſtly evidenced in the emotions of the Soul deſcending and becoming viſible in the Countenance:—And the Operation or Action of *Matter* upon *Spirit* will be evidently inſtanced to every Man who conſiders attentively the Effects reſulting from *Shame*; an Inſult, or a Blow,—he feels it,—why?—Becauſe he has Life, and is quickened by that Life in the Union of his material with his ſpiritual Part to feel.—What cauſes Life?—Spiritual Animation in the Union of Spirit with bodily Subſtance (*Art.* 55 *to* 65. & 79 *to* 99.) or Matter.—What is Man without ſpiritual Animation? Matter or Subſtance devoid of Life or Motion.—In this State can he feel or perceive a Blow or an Inſult? No; then it muſt be evident that the ſame Blow or Inſult offered to this dead Body, or inanimate Matter, affects it not, whereas if it had Life or ſpiritual Animation, this Blow or Inſult given to the Body would ſo affect it, as, that it would not only be felt and perceived by this animated Matter, but that this animated Matter would be capacitated to communicate the Effects ſo received, to the animating or ſpiritual Principle, and that perhaps ſo violently, as (*that from the violent Effect of the Blow*) to cauſe Extinction or rather Expulſion of that animating *Spirit*, and ſo occaſion Death. This ſhews that *Matter* can act upon *Spirit*, and that *Spirit* can act upon *Spirit*, innumerable Inſtances may be produced, which I leave to the Reader to apply all or any of them that reſult to his Mind, excluſive of thoſe that are to be met with in this Book.

Art. 117. Having ſhewn (*as I fancy*) that Spirit can work or act upon Matter, and alſo that all Spirits derive their Origin or Exiſtence, &c. from God *the* Father, in the Union of the Trinity, as the original Root or Source from whence they all derive (*Art.* 33. 39. 40. 42.) if ſome of thoſe Spirits during their Encumbrance with a mortal Body, (*Art.* 79 *to* 99.) have a more than ordinary Share of Communication with their Divine Original, why may we not allow that ſuch may be?

And

And thence be endowed with an extraordinary Degree of ſpiritual Knowledge or Foreſight, and by their Union to and Connection with Matter or the mortal Body, to which they are ſo wonderfully united, (*Art.* 94.) may communicate to Matter or the mortal Body the Reſult of their ſpiritual Perception, and the Impreſſions thereof on the human Faculties or Intellects, (*per Art.* 89. 90. 91.) which united Reſult forms what I call the Communion of ſpiritual Intercourſe with material or human Intellect.

Art. 118. Now as all Events that have heretofore happened, or ever will happen in this World, or the World of Spirits, have been, or will be tranſacted, either by pure Spirits, or embodied Spirits, or animated Matter, or Bodies endowed with ſpiritual Animation by their inward Man, we have the ſame Right to think that Spirits or ſpiritual Beings, from their extraordinary Endowments of celeſtial or ſpiritual Knowledge or Foreſight, can run through the Events and Tranſactions that are to happen hereafter, with vaſtly more Facility, than we can run thro' the Conſequences that will reſult from temporal Cauſes, of which we are the original Promoters or Inſtigators, for the future Accompliſhment of which, we have laid the Train or Scheme that will or muſt neceſſarily be effected by the next Generation; here we are in a Degree or temporal Way, ſaid to foreſee, and ſometimes prophecy, what will reſult to our Children or Grand-children, from the Effects of Cauſes that we have laid the Foundation of; juſt ſo in the ſpiritual Way, the Cauſes that happened or were ordained, or caſually inſtituted at the Commencement of Exiſtence with ſpiritual Beings, or with Man at the Creation, were productive of Effects that produced other Cauſes, and thoſe produced other Effects, and ſo ſucceſſively down to us, and will down from us to the End of Time. Now this Train of Cauſes and Effects, that like a Chain, had its beginning in the Commencement of Exiſtence with ſpiritual Beings, or

with

with Man at the Commencement of his Exiſtence, and every Link thereof, had a Connexion with the foregoing and following one; we may, for Inſtance, imagine that the firſt Link thereof, or primary Cauſe, produced the next Link or Effect reſulting therefrom, and this Link or Effect ſo produced, became a new Cauſe, that produced other Effects, and ſo ſucceſſively; and it is not difficult to conceive, that ſpiritual Beings, from their inexplicable Endowments, Properties or Attributes, may be fully capacitated to perceive every Link of this Chain, and all the collateral Chains proceeding as it were, in every Direction from this original Chain, that connects the two Eternities, the paſt and the future, and be fully capable of communicating to the Matter they are the animating or ſpiritual Principle of, that Degree of ſpiritual Foreſight, that is the Source of prophetical Aſſertions, inſpired Declarations, or ſpiritual Writings, which the Perſon's Mind is inſpired with, by Means of ſuch ſpiritual Intercourſe.

Art. 119. From what has been ſaid, it may be rationally concluded, that all the wiſe and good Purpoſes of God, with all the Events and Tranſactions that were to happen to Angels or Men, were foreknown, foreſaw, and foreordained of him, before any celeſtial Being below the *Trinity*, had come into Exiſtence. But evil Purpoſes, or the Effects and Conſequences reſulting from the Origin of Evil, that have happened or will hereafter happen, were not foreknown nor foreordained by Him; (*Art.* 93) there exiſted then, and for ſome Time after thoſe Beings came into Exiſtence, only a Poſſibility of their happening, and He gave a Command or Injunction to interdict or prevent their happening, but nevertheleſs, wiſely provided for Contingencies, if the Like ſhould happen, in foreordaining the counteracting Means of bringing its Effects and Conſequences into Subjection to himſelf, and rendering them all ſubſervient to his Divine Glory and Will. And notwithſtanding any Reſiſtance or Oppoſition that

has

has been made, or may, or can be ſuppoſed to be made hereafter, againſt the Intents, Purpoſes, or Ends of the Divine Will, either by ſpiritual Beings or Men, yet they muſt and will be all perfected, and come to their foreordained and determinate Concluſion and fulfilment, in their due Courſe and Order.

ART. 120. Every Aſſertion a Perſon makes of a Fact that is yet to happen, and which they foreſee will happen, more eſpecially if dependent on ſome concomitant, though hidden Cauſe, that they have a Perception of, is truly a Prophecy in a Degree; and the more diſtant the Time of its Accompliſhment or Fulfilment be, and the more ſtrange, wonderful, unaccountable, or ſeemingly impoſſible the Aſſertion is, the greater the Probability of its not being believed nor attended to.

ART. 121. To inſtance this, if ſome Perſon of extraordinary Foreſight, had wrote a Pamphlet thirty or forty Years ago, and therein aſſerted, that this Century or Generation would not paſs away, till both Man and Beaſt would be viſibly ſeen, *ſailing through the Air in Boats*, and paſſing from one Country or Place to another, would any one, (*think you*) believe ſuch Aſſertions, though the moſt poſitive Aſſeverations were made to confirm it, 'tis very poſſible, if he aſſerted it Day after Day, at the *Royal Exchange*, in *Dublin*, or at *Charing-croſs* in *London*, that he would be both derided and diſregarded; yet ſince *Balloons* came to be invented, we know to a Certainty, that ſuch Things have been. Juſt ſo it may happen to ſome of the Aſſertions in this Book; they may not be believed by Numbers in this Age or Generation, yet before another Century ſhall elapſe, they will obtain their due Degree of Reſpect with many, and in the End ſhall be fully known and acknowledged of all Mankind.

ART. 122. There are five Modes of Evidence, whereby prophetic Myſteries are manifeſted to Mankind. Firſt, by immediate Revelation, or divine Intercourſe with GOD, as in the Caſe of *Adam* and many of the Antedi-

Antediluvians.—Secondly, by divine Inſpiration of the ſpiritual Influence or Communication of the operating Power of the *Holy Spirit* imparted to our Spirits, thro' a kindred Affinity, whereby Things are rendered evident, though a vaſt Diſtance of Time and Circumſtances doth intervene.—Thirdly, by ſpiritual Foreſight, divinely aſſiſted in looking forward or backward, along or through that univerſal Chain of Cauſes and Effects, that unites the two Eternities, the paſt and the future, as is already treated of. (*Art.* 118.)

Fourthly, Repreſentation, whereby the Things of the inviſible World, whether paſt or future, are brought forward into ſpiritual View in ſucceſſive Order, and regular Repreſentation, juſt as they really are, or have been or will be hereafter; ſimilar to the Views thro' a Glaſs into a Show-box or *Camera Obſcura*, that is, by typical Repreſentation, according to the ſubſiſting Connexion of Repreſentation, between the Things of this World, and the inviſible World. (*Art.* 115, 118, *and Rom.* 1 *Ch.* 20 *V.*)—Fifthly by Night Viſions or Dreams, which cauſe a very laſting Impreſſion on the Faculties of the Mind of the Perſon when awakened. (*See Phil. Digreſ. No.* 1, 2, 12, 18.)

Art. 123. All written Prophecies, and I had like to have ſaid, all the religious Doctrines contained in the *Holy Scriptures*, are Nothing more than a Relation of thoſe viſionary Scenes, Revelations or Manifeſtations of the great and incomprehenſible Myſteries of the foreordained good Purpoſes of God, with their Cauſes and Effects, as they are to happen in their due Order and regular Time of Accompliſhment, and ſpiritually ſeen or diſcerned by Means of one or other of the foregoing five Modes of Evidence, by thoſe Prophets or inſpired Penmen, to whom the *Holy Spirit* of God communicates the Power of ſuch ſpiritual Perception, by firſt enlightening their Minds, and then manifeſting to them thoſe Things he deſires to reveal through them to Mankind, and may thence be termed ſpiritual foreſight;

ſight or Prophecy, from the Union, Communion or Revelation of the Holy Spirit to their Souls, Spirits and Minds; and thoſe Propheeies foreſhewing or denouncing future Evils to Men or Angels, are Nothing more than a Relation of thoſe Woes, Deſtructions and Calamities foreſeen by the Prophet in the Power of the Spirit, that will follow of Conſequence from the Effects deriving from the Origin of Evil, to thoſe who ſuffer themſelves to be captivated or influenced thereby.

Art. 124. And whatever Incoherence or Ambiguity appears to Mankind from ſuch Relations, from the Mode of Diction in the prophetic Stile, it is chiefly to be charged to the Account of all or any Language, wanting Words of ſufficient Import or Significancy to expreſs the Strangeneſs of ſuch ſpiritual Perception by, whence the Generality of Prophets and inſpired Penmen, have been under the abſolute Neceſſity of often introducing into the Relation, ſtrong figurative Expreſſions truly emblematical or characteriſtic of the Scenes they ſaw or heard uttered in the Viſion, or otherwiſe revealed to them, during the Interval they might be ſaid to be in the *Spirit*, for the Purpoſe of receiving theſe divine Communications or ſpiritual Impreſſions, and thus by Repreſentation, Prefiguration, Hieroglyphical, Emblematical or typical Paralleliſm of Predication, they communicate the Circumſtances that otherwiſe they would find it impoſſible to expreſs, ſo as to repreſent true Ideas of the ſtrong Impreſſions they received; this often renders them obſcure, difficult of Interpretation, and ambiguous to Perſons not ſpiritually illuminated, and is often the Means in the Hands of God, for the Purpoſe of concealing from inquiſitive Curioſity not ſpiritually guided, the Knowledge of thoſe Secrets of His divine Council, that might ſuffer *Prophanation* if expoſed to the rude unholy Intruſion of every unſanctified or ſacrilegious Spy; and I am fully perſuaded that many Prophecies in the Scriptures, if revealed to Mankind in other Words than what they really are given

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in, would loſe materially in their Beauty, Harmony and Force of Repreſentation, though Numbers imagine otherwiſe.

Art. 125. And I alſo farther aſſert, notwithſtanding what *Atheiſts*, *Deiſts*, *Voltairiſts* and Proſelytes to *Paine*, and all ſuch Enemies to Religion, Scripture, Prophecy, Revelation, Myſtery, Miracles, Truth and Grace, may ſay or have ſaid, or aſſerted in Oppoſition to Divine Truths, and branding them with the Odium of *religious Frauds*: that if ſuch a Thing as Prophecy did not nor ever has exiſted, they, nor all the World of Apoſtates, cannot contrive to get rid of a few prophetic Paſſages that have received their Fulfilment, and ſeveral others that are now fulfilling, or are ſhortly to be accompliſhed, by referring them to any other Origin or Source than that of Prophecy, according to the Definitions I have here given of that Part of it, relative to the foretelling of future Events.

Argument.

That there has been, ſtill is, and will be hereafter ſuch a Thing as Prophecy, according to the Definitions thereof here given,—or there has not.

If there has not been ſuch a Thing as Prophecy, then what is herein ſet forth as Definitions or Explications of what it is, or what all Men have or muſt allow, or believe it to be, *if ever ſuch a Thing exiſted*, muſt be downright Nonſenſe, a palpable Burleſque on Reaſon, and an Inſult to the Underſtandings of Mankind.

If there has been ſuch a Thing as Prophecy, then theſe Definitions or Explications herein ſetforth, bid faireſt for being the Truth of all or any Definitions heretofore given of it.

SECTION

SECTION XII.

Of REVELATION.

Argument.

That there has been a Revelation of the Will of God to Man,—or there has not.

ART. 126. IF there has not been a Revelation of the Divine Will to Man (*as Mr. Paine aſſerts there has not*) then both Reaſon and Experience (*ſtill avoiding all Scripture Teſtimony*) tells us, that we muſt deny and alſo diſprove the Concluſions drawn, or that may be inferred, from the foregoing Theſis on Prophecy, as alſo other Points both anterior and ſubſequent thereunto; and to diſprove them, we muſt diſprove the Union that ſubſiſts between Body, Soul and Spirit, (*Art.* 40, 41, 42, 55 *to* 65, *&* 79 *to* 99) and diſproving that we diſprove the Creation of Man, and ſhew that no ſuch Being exiſts; but if we allow that ſuch a Being as Man exiſts, then we muſt alſo allow of the Properties, Powers or Attributes he is known to poſſeſs, and by allowing theſe, we muſt allow he has Life, Motion, Perception, Faculties, Intellects, Reaſon, Underſtanding and Free-will; and by allowing he has theſe, we thereby allow of a Connexion or Union of

Spirit with Matter or bodily Subſtance; and allowing of an Union of Spirit with Matter for the compoſing of the entire Creature or Being called Man, we thereby allow of the Influence of Spirit on Matter; and it muſt be manifeſt from our Section on the *Trinity*, that all Spirits derive their Source from God, and as they are Beings of ſuch Perfection, Power and Attributes, they cannot be expected, from their Mode of Derivation, Connexion, Communion and Intercourſe with Him, but to retain ſuch a Portion of His ſpiritual Knowledge and ſpiritual Attributes, as ſpiritual Eſſences or Emanations ſo derived muſt be concluded to poſſeſs; *(additional Obſervations)* and if ſo, then they originally had, and ſtill have and enjoy, a large Portion of His Divine Will, which we know and feel to be the Caſe from conſtant Experience or our Feelings, *(as they are vulgarly called;)* our own Conſciouſneſs that theſe Things are ſo, is a more powerful Proof to us than all the Volumes that could be brought againſt it: this Knowledge of the Divine Will conſiſts in knowing the Exertions of His Divine Attributes of Juſtice, Mercy, Love, and His other immutable Perfections, and the gracious Operations that derive from them Perfections and Attributes to pure Spirits as well as to embodied Spirits, and to all and every Part of His whole Creation.

Art. 127. And that however debaſed or depraved Man renders himſelf by the Error of his ways, againſt this original internal Light, Knowledge or Conviction, by ſome called Conſcience, which may be defined the Operation of the Soul in Man, yet no *Man*, no not even the vileſt, is without this internal Monitor, this original, ſpiritual Knowledge, while he continues to exiſt or remains poſſeſſed of a Soul. This ſpiritual Being, this animating Principle, this Portion of God's Holy Spirit, which we ſimply call our Soul, is that ſpiritually exiſting Being in Man, whoſe Operations as a Monitor, impel us to follow the Dictates of the Divine Will, with which every Soul is ſealed or originally impreſſed

impreſſed in its very Nature from its Source; which ſpiritual Monitor checks us by its reſtraining Influence or ſpiritual Impulſe, in the Commiſſion of Evil: This proves our Spirits are originally derived or deſcended from the FATHER of every good and precious Gift; ſeeing alſo that we have a feeling Repugnance in our interior Man upon the Commiſſion of Evil, and an internal ſecret Satisfaction in the Well-doing what this internal ſpiritual Monitor impels us to; our Souls being ſo derived (*Art.* 30. *&c.*) we have from them this Conſciouſneſs or Conviction in ourſelves, that we poſſeſs a Portion of that Divine Knowledge or Will of our GOD, the Author, Source and Root of our Origin, which is inſeparable from the Soul of Man: this Divine Knowledge of the Will of GOD, *that is our Father's Will*, though it be inſeparably implanted in the Soul, and cannot be eradicated therefrom, yet the Powers, Faculties or Attributes of the Soul may be ſo debaſed, ſullied or defiled, by the Contamination of the infectious Contagion of Evil, as to diſqualify it from being ſuſceptible of Divine Impreſſions, whilſt in actual and open Violations of that Knowledge and original Impreſſions derived from its GOD, in the Commencement of its Exiſtence, wherefore its original Purity and Rectitude muſt be regained, before it can be eſtabliſhed in that State or Degree of ſpiritual Relationſhip or Union with the Divine Nature, which it loſt by uniting with Evil during its Conjunction with Matter, or Union with the mortal Body.

ART. 128. And as a farther Teſtification of this divine Knowledge or ſpiritual Revelation of the Divine Will to Man, originally implanted in the Soul, at the Commencement of its Exiſtence or Derivation from the Father of Spirits; we may obſerve, that we feel an Abhorrence in our Minds and Souls againſt thoſe Things that our ſpiritual Powers or Faculties inform us are repugnant or contrary to this divine dictating Spirit in us, as in the Caſe of Murder, though not committed by ourſelves;

ourſelves; as alſo an inward, ſecret Satisfaction, at the bare Relation of a good Action, done by another Perſon, in which we had no Part: and I am clearly and decidedly of Opinion this would be the Caſe, if every religious Motive, Prejudice of Education, and Sentiment of Affection for our Species were intirely aboliſhed; if ſo, whence does this derive but from the Revelation of the divine Will to Man, in the firſt Impreſſions thereof on our immortal Souls, before they became united with Matter or bodily Subſtance, which ſpiritual Influence is encreaſed or diminiſhed in us, according as our ſpiritual Powers and Attributes adhere to, or revert from that ſubſiſting and exiſting Intercourſe between the divine Spirit and ours.

Art. 129. Revelation is alſo proved when we have proved, not only the Poſſibility, but the Reality of the Conjunction, Connexion or Union of Spirit with Matter; the Communion of Spirits with Spirits, no Theologian or Metaphyſician will attempt to deny, after proving the Union, Conjunction, Connexion or Communion of Spirit with Matter, the one Proof being neceſſarily included in the other. (*Art.* 40, 41, 42, 48, 61, 79 *to* 99.)

Art. 130. Theſe Premiſes laid down we may now enter upon the Definition of the ſecond Part of divine Revelation of the Will of God to Man, whereby it may appear manifeſt beyond the Power of Contradiction, that God has heretofore, and ſtill does make a Revelation of his Will to Man in ſundry Ways, and that this Revelation of the divine Will to Man, is the Foundation of all Scripture; the Revelation of God's Will to Mankind is by the Operation, Influence or Dictation of the *Holy Spirit* of God, whoſe Office is, as I have already ſhewn, to give ſpiritual Illumination, Inſpiration and Explanation of thoſe Revelations of the Will of God to Mankind.

Art. 131. As we have already ſhewn that there is a Derivation of divine, immortal Spirits from God, the eternal

eternal or everlaſting Fountain of celeſtial Spirits, in a ſubordinate Gradation, or deſcending Series, down to the loweſt Order or Hierarchy among them, (*Art.* 39) each of which has its Root or Source of Being in the eternal original Spirit; and that Matter or bodily Subſtance of which Man's Exterior is compoſed, is admirably fitted and prepared to receive an Union with ſpiritual body or ſpiritual Subſtance, (*Art.* 55. 1 *Corinth.* xv, 40, 44 *V.*) whereby they become one Man; and alſo from thence we find that Spirit can act upon Spirit, Spirit can act upon Matter, and Matter can act upon Spirit, whilſt in Union or Conjunction therewith.

Art. 132. If ſo, then *Adam*, whoſe Purity of Mind and Soul remained unſtained and unſullied before his Fall, in the ſpiritual Preſence of his Maker, muſt be allowed to both know and enjoy a full, manifeſt or clear Evidence of the divine Will, in the moſt exalted Manner it was poſſible for him to know, ſeeing that he enjoyed and poſſeſſed an immediate Intercourſe with the divine Being in the God-Head, in the very ſame manifeſt Way that the angelic Inhabitants of Heaven celeſtial now do; and if we rightly conſider the Effects his Apoſtacy or Fall had on his Body, Mind and Soul, we will truly perceive, that it could not entirely take away from him this divine Knowledge, but that he retained juſt after his Fall, as full and perfect a Retention (*or nearly ſo*) as he did before, of the divine Impreſſions, Knowledge and Will of God, (*Art.* 10, 11) and in the ſame Degree that any other celeſtial Spirit, of his Soul's Order of Spirits, now or then had in their unembodied State; for notwithſtanding *Adam*'s Fall, God did not immediately withdraw himſelf finally, from all further Intercourſe with him or his Poſterity, the Hiſtory is full to the Reverſe; nor does the Revelation, Inſpiration or Communication yet ceaſe between God and *Man*; He only withdraws His Grace in the ſame Degree that we depart from it; for it is manifeſt to all Mankind, that it is our Side the Secedance or Departure

parture firſt commences, and continually proceeds by ſudden or gradual Abandonments.

ART. 133. Now theſe Opportunities that *Adam* had and enjoyed of the divine Intercourſe with his GOD, before his Fall, gave him ſufficient Knowledge of all and every Part of the divine Will, to which he knew to a Certainty, that the entire Submiſſion of his own free Will was the covenanted Teſt, or expected Criterion of his Obedience to the divine Will of his GOD; and that this was all that was chiefly expected or required, *by erring in this very Particular he fell; which may be inverſely proved, thus; if by abuſing their divine Nature, in the Perverſion of their free Will, by inclining to evil Diſpoſitions or Propenſities; that ſpiritual Beings or Men loſt their happy Intercourſe with their divine Original, in acting reverſe to the divine Will or Mandate of their* GOD *and* FATHER: *Then by reverſing this, we obtain through* CHRIST, *what we loſt by Adam; for if by ſubmitting our whole free Will, to be entirely governed by* GOD's *free Grace, we obtain Favour, Grace, and Reſtoration through* CHRIST *the ſecond Adam; muſt it not follow of Courſe, that it was by reverſing this Humility and Submiſſion the rebel Angels, as well as our firſt Parents loſt it.* (*See Art.* 15, 111.)

ART. 134. This Theory of Heaven *Adam* was very capable of inſtructing his Deſcendants in, ſeeing that he lived to ſuch an Age, as to ſee ſeveral ſucceeding Generations of his Poſterity, to whom he always acted the Office of chief High Prieſt; and it is alſo manifeſt from the Scriptures, that *Seth*, his Son, wrote down thoſe divine Myſteries in an *hieroglyphic Manner*, which for many Ages was the only Mode of recording the Knowledge they had of theſe Tranſactions, or any other memorable Occurrence they poſſeſſed, and thus tranſmitted to Poſterity. This Method, Mode or Manner of tranſmitting to future Ages, the divine Revelations of Heavenly Truths, thus recorded and thus tranſmitted by hieroglyphic, emblematical or typical Re-

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preſentation, in a myſtical Paralleliſm of Correſpondence, ſtood the unrivaled Teſt of pure Truths and divine Records, till the Time when Hieroglyphic Repreſentation was exchanged for written Atteſtations, which began to obtain very extenſively in the Days of *Moſes*, who was highly learned in all the Wiſdom of the Ancients, and well knew both theſe Modes of recording Tranſactions, &c. and alſo the Interpretation, as to the myſtical Senſe or internal Signification, couched under the external hieroglyphic Typification of thoſe ancient Truths ſo recorded and ſo tranſmitted; being thus ſo properly qualified for tranſlating the hieroglyphic Repreſentation into the written or Manuſcript Repreſentation, he was therefore the fitter Inſtrument in the Hand of God, by the Illuminations of his *Holy Spirit*, to become the firſt inſpired Penman, for the Tranſlation of theſe divine Records out of one Style into another; the *Holy Spirit* foreſeeing that all thoſe hieroglyphic Repreſentations would ſoon be loſt, or were likely to be ſo, as that Mode was about giving Way to written Records, therefore, the Probability of the one being loſt or ſwallowed up in the other, is beautifully repreſented under the Type of *Moſes'* Rod, or Serpent, ſwallowing up the Rods, or Serpents of the Egyptian *Magii*; a Rod or Wand being the ancient Emblem of ſupernatural Power in the Perſon who uſed it on extraordinary Occaſions; it was therefore aſcribed to *Moſes* by Way of Eminence, that his ſupernatural Power at inveſtigating and evidencing the Origin of ſpiritual Myſteries, couched under hieroglyphic Repreſentation, ſo exceeded theirs, as that his Rod, by becoming a Serpent ſwallowed up theirs; the expreſs Meaning of which is nothing more nor leſs than this,—*Moſes*, by ſearching thoſe ancient hieroglyphic Records, found, from the Illuminations of the *Spirit of Truth*, that the original prophetic Myſteries contained therein and veiled thereby, had a parallel Correſpondence that ran through all the Stages of Life, or Ages of human Exiſtence.

He

He therein ſaw that the Bondage of the Children of Iſrael in Egypt, had its parallel Type of Prefiguration; he ſaw alſo, that they muſt go forth, and inherit a diſtant Land, and the original Reaſons thereof; he ſought into the true original Meaning of Things, and conferred one with the other; he ſhewed thoſe Interpretations to *Pharaoh*, who not willing to let ſuch uſeful Slaves depart, ſent for *Jannes* and *Jambres*, the chief Maſters and greateſt Adepts of all the Egyptian *Magii*, to know how they interpreted thoſe Things, or were they as *Moſes* declared them to be; they, prejudiced in the ancient Bigotry of learned Ignorance, through the Motives of Education derived from the ſame Sources ſimilar to thoſe of the Learned of our Day, namely, the orthodox Opinion of our Forefathers,—withſtood *Moſes* in thoſe Interpretations, and ſhewed *Pharaoh* they prefigured no ſuch Thing as the going forth of the Children of Iſrael, wherefore *Pharaoh* would not let them go, after the ſundry Prefigurations and Types thereof had been ſufficiently elucidated by *Moſes*; theſe Egyptian *Magii*, in tracing thoſe original hieroglyphic Records, for their true, internal Meaning, like Mr. *Paine* ſearching the *Bible*, found ſuch a Number of quaint Quibbles, which they involved in ſuch perplexing Ambiguity, like the coiled Wreaths of a Serpent, that the inſpired Penman expreſsly gives them the Epithet of Serpents, from the Nature of their involved Perplexity; whilſt he more judiciouſly illuſtrated and explained the hieroglyphic Repreſentation of thoſe Things, in the true Simplicity of parallel Correſpondence.

To inſtance this againſt them, he explains to them the true Reaſon why the Origin of Evil that overcame our firſt Parents, was repreſented by the Antediluvians under the Type of a Serpent;—Firſt, by Reaſon of its inexplicable Crookedneſs, and heretofore involved Obſcurity of Origin, like the coiled Wreaths of a folded Snake.—Secondly, from its Temptation, repreſented by the inviting Beauty of the ſplendid Colours of its Skin

Skin or Exterior.—Thirdly, by the Danger incurred on approaching too near, or within the Effects of its infectious Influence. (*Art.* 10, 12. *Sect.* 1.)—Fourthly, by the Suddenneſs of Death from the Mortality of its Sting.—Theſe with ſundry other Qualities of a Serpent, that I have not Room to enumerate or enlarge upon, *Moſes* ſhewed them was the true Reaſons why a Serpent was choſen by the immediate Deſcendants of *Adam*, to repreſent the Origin of Evil by; and from the Aptitude of Simile, ſhould give us a very high Opinion of their Sagacity; as Nothing in *Creation*, even according to Mr. *Paine's* propoſed Method of ſearching it, could be better adapted to repreſent it by.

Thus he overcame the *Magii*, for his Serpent or Interpretation, ſwallowed up all their Serpents or Interpretations.

This Rod was not really *Aaron's* Rod.—The Rod, or ſupernatural Power of Interpretation was truly *Moſes'*. But *Aaron* having more of the Gift of Speech, eloquently read and defined what *Moſes* wrote; whence it is termed *Aaron's Rod.*

Exodus, 4 *Ch.* 3, 4 *V.)* The Reaſon why *Moſes* is ſaid to fly from the Serpent, is very expreſſive in ſhewing that *Moſes* avoided Evil *(or in other Words, he was a good Man.)*. But when called upon by GOD to take it in Hands to explain it, and to uſe the Interpretation of its Nature, Origin or Source to confute the *Magii*, he took it by the *Tail*, and not by the *Head*, that Power was reſerved only for his *Maſter*, (*Gen.* 3 *Ch.* 15 *V.)* and next for me (17 *Matth.* 11 *V.)*

Corollary. Hence alſo the true Meaning of that Text, *Gen.* 3 *Ch.* 15 *V.* He ſhall bruiſe thy *Head (or Power)* and thou ſhalt bruiſe his *Heel.*

In other Words, thus,—JESUS CHRIST, the Seed of the Woman as fore-ordained, (*Art.* 92 *to* 99) ſhall bruiſe, cruſh, break or overcome the Head or Power of the Origin of Evil, here repreſented as a Serpent.

And as CHRIST's Body is frequently underſtood to imply his Church, or the whole Body of profeſſing Chriſtians as his Body of People;—ſo, the Heel or Foot being the laſt or loweſt Extremity of the Body, the true Intent of the Expreſſion is, that thoſe profeſſional or nominal Chriſtians, who only bear the Name of being a Part of his Body, ſhall be overcome and bruiſed by the Effects deriving from this Origin of Evil, which is manifeſtly the Caſe at this Day through Europe, and is the true Interpretation of the Text, and Fulfilment of the Prophecy therein contained.

Let Mr. *Paine* and his Proſelytes, compare this Interpretation with his ludicrous one about the *Kick* and the *Bite*.

And as he prides himſelf ſo much, by expreſſing a Self-approbation in his being eminently inſtrumental in *two* great Revolutions, he may in that Boaſt of his, perceive how far he has contributed to thoſe Scourges of Deſtruction, Calamity and War, that has bruiſed the Heel of CHRIST's Body, by kindling up the Flame, or carrying the blazing Torch of Diſcord through the Earth.

Hence he and his Proſelytes may alſo perceive, how far he has been inſtrumental in introducing or bringing forward a *third and greater* Revolution than he thought of when he mentioned but *two*.

He being the laſt Power of Antichriſt, *that Man of Sin that was to be revealed*, his Antichriſtian Oppoſition to JESUS CHRIST, has called my Pen and Powers into Action, to prepare the Way for the immediate coming of HIM, who is to deſtroy the whole Power of Antichriſt with his Preſence. *See my Second Volume.*

ART. 135. Now I would be underſtood by this, to affirm or aſſert, that the more myſtical Parts of the Books of *Moſes*, are but a Tranſcript or Tranſlation of the hieroglyphic Mode or Method of ancient recording Tranſactions, into the more modern Method uſed and beginning to obtain univerſally in the Days of *Moſes*, which

which Tranſlation retained ſo exact a Similitude to its Original, that it couched under its Exterior or literal Expreſſion, thoſe divine, internal ſpiritual Truths, in their true original Meaning, in the internal myſtical Senſe, ſo as clearly to contain the internal ſpiritual Meaning of thoſe hieroglyphic Repreſentations, that were only an outward viſible Sign of the inward ſpiritual Meaning; hence the divine Revelation communicated to Mankind by the Antediluvians, under external, repreſentative, emblematical Paralleliſm of correſponding Significancy, was tranſlated by *Moſes*, and tranſmitted to Poſterity in his Writings, both of which anſwer to each other as Face to Face in a Glaſs.

Art. 136. This being truly and exactly the Caſe, we ſhall never be able to read the prophetical or myſtical Parts of the Bible to any true Effect, till we obtain the Means of unriddling, as it were, the Myſteries couched under the Hieroglyphic Method of recording Divine Teſtimonies or Tranſactions, that to People of thoſe Days bear the Appearance of ænigmatical Myſterioufneſs; but in the Days of the Antediluvians, and long after the Flood, the exterior Repreſentation was frequently more difficult to them than the internal Things that were repreſented by them: The Face of Things being thus changed, we muſt rightly infer that he who would unfold, interpret or explain the Books of *Moſes* and the Prophets, even down to the *Revelation* of *St. John*, muſt underſtand and *clearly* comprehend or conceive, that the Method of Reading Records of ſpiritual Myſteries out of, or from prophetical or inſpired Writings, is entirely different from all other Reading whatſoever.

The *Holy Spirit* uſes, and for ever will uſe no other Mode of conveying celeſtial Truths to Mankind, than by immediate *Revelation* to the Souls, Minds or ſpiritual Faculties of the Perſons themſelves, according to one or other of the aforeſaid five Modes of Evidence, (*Art.* 122.) or by *Revelation*, contained under typical Repreſentation

Repreſentation of parallel Correſpondence from this Hieroglyphic Mode that has been handed down to us: (*Art.* 118.) Wherefore to read ſpiritual Prophecies or inſpired Writings to a true Effect, the Reader muſt be in full Poſſeſſion of the Spirit that dictated them, or elſe he can never truly underſtand them; and what is more ſtrange to the Clergy of the preſent Day, yet equally true, there is Nothing whatſoever in the inviſible World, nor any Myſtery or concealed Secret of God's Divine *Privy Council*, but what has its manifeſt Repreſentative or evident Parallel in this World, as ſhall be ſhewn as we paſs on: (*Rom.* 1 *Ch.* 20 *V.*)

Art. 137. Without ſuch a Revelation of the Will of God to Man's ſpiritual Faculties, or the intellectual Capacity of the human Soul, it would be altogether impoſſible for him to know or have any Knowledge of the Things that pertain to God and to his ſpiritual Kingdom; and ſtill leſs could he know of his Duty, or the relative State of dependence on and Union to his God, that is to be the happy Lot of him who proves obedient. Seeing that we have already proved that it is not from Obſervation nor Experience of Objects or Things without, nor from the Communications of Perſons born into the World as ignorant as himſelf, that his Soul is furniſhed with its Faculties, nor his Mind with its original creative Powers; we are all born in the mereſt Ignorance of thoſe Things, and we attain them only by the Communications or Revelations of God's Holy Spirit to our ſpiritual Faculties or mental Capacities; wherefore if there had been no Revelation of God's Will or Word to Mankind, I don't ſee that it was poſſible for Man, according to the eighth Section foregoing, ever to obtain thoſe Things, let *Mr. Paine*, and others like him, ſay what they pleaſe.

SECTION

SECTION. XIII.

Of the SCRIPTURES.

Argument.

That the Holy Scriptures, as contained in the old and new Teſtimonies, (TESTAMENT) *are truly the Word of* GOD, *or they are not.*

ART. 138. THIS Section, like the Section on Prophecy, requires that Explanation ſhould go before Argument; wherefore we muſt treat of Matters eſſential to our chief Deſign in this Section, before we put the Matter to argumentative Iſſue.

The whole of the Scriptures, from the Beginning of *Geneſis* to the End of the *Revelations*, containing Nothing elſe in them but the Divine Revelations to Mankind of thoſe Myſteries that pertained to His Kingdom, and His Will, and His Word, and His Works, His Inſtructions, His Forewarnings, His Reproofs, His Providence, His Bleſſings and His Mercies to all Mankind, they are therefore GOD's Magazine of ſpiritual and temporal Education; this Magazine is ſtored with manifeſted Favours of Divine Love, and Proofs of His unlimited Mercy to all His Offspring, the inſpired Prophets and Penmen amply diſplaying in theſe Divine Records,

Records, the ſuperabundant Grace, the full Redemption and final qalvation he purchaſed for them, and all derivative Beings below the *Trinity*, that compoſe the Hoſt of Heaven.

Art. 139. Now towards the Attainment of this great End, this *final Salvation of all apoſtate Beings*, the Lord ſeeketh continually to bring our Souls, our Spirits, our Minds, our Wills, our Tempers, and our Diſpoſitions into Obedience, into a Free-will Obedience and Subjection to His Divine Will; this being His Deſire, His Object and His Aim, if He could obtain this great and everlaſting Deſire, then would He be enabled to act in us, by us, through us, and for us; He would then have accompliſhed all His good Purpoſes that were foreordained from the beginning, for the mutual Union and divine Connection that ſhould take Place, and never, never, never be ſeparated; and thereby finally ſet aſide and ſuperſede the everlaſting Effects deriving from the Origin of Evil, and gain that Aſcendancy and Authority over it, that He predetermined the full Accompliſhment of, before Men or ſpiritual Beings were come into derivative Exiſtence. *Sect.* 9.

Art. 140. Theſe Scriptures, theſe inſpired Writings have been poſitively written by Men inſpired with the *Holy Spirit* of God, which they abundantly manifeſt: but though written by ſuch, it is not their Writings that can convey the Spirit with which they wrote, to thoſe that read them; this is evident, as we daily ſee that none can read them truly but thoſe who poſſeſs the ſame *Spirit* with which they were written; for if they could there would long ago have been an End to the many unfortunate Miſtakes in the Opinions of Mankind about the Senſe and Interpretations of them: None but the Holy Spirit can impart the quickening, enlightening, influencing Power of the *Spirit* to Man; the Letter may kill, but it is the *Spirit* only that giveth Light and Life; and he that hath obtained this *Spirit* can fully and to the utmoſt Degree of Certainty, ex-

plain every Word and Sentence contained in all the Scriptures; becauſe he knows them demonſtratively, having *the true Teacher witneſſing within*; and this he manifeſtly can obtain, though he never took out his Degrees, nor ſtudied at College for a Profeſſorſhip in Divinity, nor received eccleſiaſtical Ordination.

ART. 141. The Means and Method of reading the Scriptures, as alſo the Multitudes of Interpretations of them, and the various Attempts that have been made from the earlieſt Ages of the Church by the primitive Fathers, as well as by modern Commentators, ſeem abſolutely to preclude the Neceſſity of any farther Attempts this Way; as though all was known that could be known of them. But it will be found before we conclude this Section, that there is yet a Method of both reading and underſtanding them, that has never been inſiſted on before, and which will be found to be the only true, univerſal Mode of reading and underſtanding them to the moſt evident Certainty.

ART. 142. And notwithſtanding that deep read, and highly learned Men in both the dead and living Languages, have heretofore commented upon them, and have clearly ſhewn that ſome Parts of them are prophetical, and ſome Parts of them prophetically poetical, or prophetic Poetry, ſome Parts hiſtorical, ſome Parts ceremonial, ſome Parts moral, ſome Parts allegorical, ſome Parts alluſive, ſome Parts ſpiritual, ſome Parts analogical, ſome Parts literal, and many Parts abſtruſely myſtical and ænigmatical, which is truly and in Fact the Caſe at preſent; and though many and great have been the Attempts that were made to render this apparent Confuſion, or ſeeming Medley of prophetic and analogical, hiſtorical and myſtical, literal and ænigmatical, poetical and proſecal, ſpiritual and moral, methodical, or univerſally intelligible, yet notwithſtanding, we ſtill find them involved almoſt as much as ever, with thoſe perplexing Ambiguities, many of which have been more encumbered by the Rendering, and in-

effectual

effectual Interpretations that have been given them, than they originally poſſeſſed.

Art. 143. The Multitudes of Volumes already extant in all Languages, profeſſedly treating of thoſe infallible Interpretations—thoſe ſpiritual Diſquiſitions—thoſe point blank Expoſitions—thoſe incontrovertable Opinions—thoſe argumentative Perplexities and interpolated Aſſertions of dogmatical Aſſurance, ſo often diſplayed by thoſe who deluded themſelves and others into the Belief that their Search or Enquiry was the true one, and crowned with infallible Succeſs, plainly ſupport my foregoing Aſſertion; but it will be preſently ſeen they were all miſerably miſtaken: yet we are to reflect, that they are by no Means cenſurable or condemnable, farther than they carried an Air of uncharitable Partiality (*which has been too frequently the Caſe*) for their own Opinions, and violently and uncharitably excommunicated, as it were, all other Opinions but their own; ſtill we are to own and thankfully acknowledge that their Labours and Commentaries have had their Uſe, and to the Reading and Studying of them, I owe, under God, the Knowledge I do, *in a Degree, poſſeſs.*

Art. 144. Indeed in my Mind it is painful to ſee ſo many huge Volumes of Commentaries and Interpretations, on what would be abundantly manifeſt without all or moſt of them, if Mankind did but exert the Light of Grace given unto them for their Guide; but when Men ſet up and ſubſtituted their own Light in Lieu of the Light of the Holy Spirit, and worſhipped thereby, or according thereto, it is no wonder that Differences in Opinions—Errors in Faith—Doubts in Religion—Perplexities in Doctrines—Frauds in Inſtitutions—Abſurdities in Rites—and Ambiguities in Interpretations ſhould take Place; wherefore thoſe Illuſtrations, Commentations and Interpretations may be all or moſtly, very well diſpenſed with in future, and the plain Truth, juſt as it is ſet forth and recorded by the

inſpired

inſpired Penmen in the *Word* of God, ſubſtituted or more properly *reſtored* in the Room of them: and as the Lord has aſſiſted me, and made me a *deputed Inſtrument* in His Hands, for the Purpoſe of removing from Religion *all* its ſpiritual Encumbrances, I hope He will make me alſo inſtrumental in removing *all* its *temporal Encumbrances*, in the three ſmall Volumes of this Book.

Art. 145. It is a moſt lamentable Circumſtance to a reflective faithful Mind, to ſee that among ſo many different *Sects* of profeſſing Chriſtians, not any two of them have yet come to a convincing or decided Opinion, reſpecting the only true and univerſal Mode or Method of interpreting the Prophecies and Doctrines of the Scriptures, and thereby fully to ſettle, and finally and firmly eſtabliſh *one* true, invariable and univerſal *Worſhip*, ſuch as God not only deſires but requires, and what all thoſe different *Sects* profeſs to believe will be the Caſe when the Kingdom of God is eſtabliſhed on Earth, and for the coming of which they daily pray in the Lord's *Prayer*, "thy Kingdom come," and tho' they pray for it, or affect to pray for it, they neither uſe the Efforts nor the Means requiſite to haſten its coming, but by a Multiplicity of ſeparated Opinions and inconſiſtent Ideas, reſpecting the Interpretations and Comments on Holy Writ, rather retard than accelerate its Progreſs.

Art. 146. And the Reaſon why Tranſlators, Commentators, Interpreters, Divines and others, have not come to the true Knowledge of thoſe Things that are herein ſet forth, ariſes from three very powerful Cauſes, as well as obvious Reaſons. The firſt and chiefeſt Cauſe is, that they have always looked through the *wrong End* of the Optic Glaſs that ſhould have ſhewed them truly what *ſpiritual Viſion* was, and what it really conſiſted in; hence they followed the ſame invariable Mode or Method of applying it to the Eye of their Mind, that their Foreſathers had done before them, thinking they could not certainly be wrong in following

the *wiſe* Example ſet them by the *wiſeſt* Fathers of the Church, thro' all the ſucceſſive Stages thereof during ſo many Centuries.

ART. 147. And though they had a faint Glimpſe here and there, as Aſtronomers have of nebulous *Stars* through a Teleſcope, yet it was ſo broken and interrupted, that the intercepted Gleams of *ſpiritual Viſion* faded on the Retina of the Eye of the Mind, for want of Strength of *Optic Nerve* to ſupport the Purſuit, or chace the fleeting Glance, whoſe tranſient Purſuit generally terminated in a Labyrinth of bewildered Perplexity; whereas had they gone round to the other End of it, and looked through it backward, or reverſely to thoſe, they would have inſtantly ſeen that Things had not, by any Means, the ſame Appearance both ways; they would fully perceive that what they interpreted according to the Letter, according to Appearance, and according what to them wore the Aſpect of the moſt obvious and evident Manifeſtation, was, and ſtill is more than generally wrong, according to the Truth and ſpiritual Reality thereof, now diſcovered, diſplayed and ſet forth in this Section,

ART. 148. *Secondly*,—Not duly conſidering that the Holy Spirit who dictated them, diſplayed therein no other than ſpiritual Inſtruction for ſpiritual Perception, the literal Expreſſion being only the Caſket that contained the ineſtimable Jewels of His Gracious Inſtructions, and that thoſe Things could not poſſibly be diſcerned but by the Eye of the Spirit, notwithſtanding the near Affinity the literal Expreſſion generally bears to the ſpiritual Meaning, in almoſt every Portion, Paſſage or Paragraph, when the Paralleliſm is truly underſtood or cloſely attended to.

ART. 149. *Thirdly*—The Prejudices of Education in favour of this Syſtem or that Syſtem of Opinions, whereby Men had confirmed themſelves in falſe Sophiſms and Error, in Obedience to the Antiquity of eſtabliſhed Opinions, and the confirmed Notions of the Orthodoxy

and

and Abilities of the Founders, Commentators or Interpreters of ſuch Syſtem, who generally took Care either at the Beginning, the Middle, or at the latter End of their ſyſtematic Compoſition, to forewarn their Readers, Diſciples or Proſelytes, under the moſt frightful and terrific Denunciations of God's Divine Wrath and Curse, not to preſume, on any Account whatſoever, to ſearch deeper or try further into the Divine Councils, than what they revealed or authorized, leſt they drew down thoſe fearful Judgments on their own Heads by their Temerity. Hence Bigotry, Superſtition and Error took deep Root, by baniſhing ſpiritual Examination and ſcriptural Inveſtigation, in Freedom of conſcientious Enquiry.

Art. 150. Now to the Intent that the Scriptures may be read truly, and underſtood to Effect, and univerſally comprehended by all Men alike, in and under one Sameneſs of Interpretation, and freed, clearly freed from all Doubts or Perplexities, Ambiguities or miſinterpretations, I ſhall point out a few leading or introductory Aſſertions that will be productive of bringing all Men into one Opinion, which, while they bring forward the fulfilment of thoſe great Truths that were to be revealed, all other groundleſs Opinions and Syſtems of Religion will and muſt depart for ever in ſubmiſſive Silence, and conceal themſelves in that Oblivion their original Darkneſs only can ſecure to them, from the awful Splendours of the glorious Preſence of this univerſal Light.

Art. 151. As there is Nothing exiſting throughout God's boundleſs Creation, but what he has deſigned for a temporal or ſpiritual Purpoſe, or for one or both of theſe great Ends: *(Rom.* 1 *Ch.* 20 *V.)* ſo alſo, it is often evidently manifeſt to ſpiritual minded Men, that there ſhould alſo exiſt a Paralleliſm, a typical Repreſentation, or analogical Prefiguration of Temporals with Spirituals, and Spirituals with Temporals, by Means whereof, the *Holy Spirit* of God ſilently teſtifieth, and

ſpiritually

ſpiritually revealeth the myſtical Secrets of divine Revelation, by intellectual Enquiry into the Paralleliſms that ſubſiſt between ſpiritual Myſteries and temporal Prefigurations of thoſe Myſteries, as I have before obſerved; till this Aſſertion be fully comprehended by Mankind, along with a few others that they will find herein *(and then compounded and conferred with what follows)* and the Intention thereof ſought out and ſpiritually underſtood, in and by the Evidence or Manifeſtation of the Exiſtence, Conformity, Analogy, or typical Repreſentation or Prefiguration of Parallels in hieroglyphic Correſpondence, the WORD of GOD, the Holy Scriptures, nor the ſpiritual Inſtructions, according to the ſilent myſtical Mode (1 *King* xix, *and laſt Clauſe of the* 12 *Verſe)* of Speaking, Voice, Word, Writings or Teachings of the *Holy Spirit*, cannot be truly read, nor fairly nor faithfully interpreted;—as the Whole of the myſtical or ſpiritual Part of the Scriptures are evidently written under this internal ſpiritual Senſe and truly and faithfully indicated by the external Analogy, or typical Repreſentation of the ſubſiſting Paralleliſms of the external Senſe, which doth like Face to Face in a Glaſs, or like a Shade to a Subſtance, exactly repreſent each other. *(Art.* 134, 135, 136.)

ART. 152. It was not to reap any Benefit or Advantage to Himſelf, that GOD produced or created the Univerſe, or any Being in Heaven, Earth or Hell; it was no other than an Effort or Effect of the divine Exertion, prompted or ſtimulated by His own internal and inherent Goodneſs, to effect whatever was moſt agreeable to His own divine Excellence and Image, (34 *Additional Obſervations)* and moſt conformable to His own Perfections and Attributes; and for no other Reaſon or Deſign but that of the Exerciſe of His Wiſdom—His Power—His Goodneſs—and all His other Excellencies, Qualities, Perfections or Attributes, for the preſerving, ſuſtaining, and univerſal Good of all His whole Creation; [*This fully diſplays the active Principles*

ciples and Powers of an ever active GOD, *and is therefore a ſevere though ſilent Reproach, on inactive, ſluggiſh, lazy, idle Spirits, who have derived from Him.*] wherein and whereby thoſe Excellencies, Qualities, Perfections or Attributes ſhould be evidently, tho' faintly diſplayed in every Part of His Works, and not at Random, or in wild Diſorder, but in the moſt perfect Harmony and Wiſdom, as may be diſtinctly ſeen by thoſe who view them right, *(Rom.* 1 *Ch.* 20 *V.)* without Blunder, Diſorder, or Irregularity, except what is ordained as external viſible Foils, to ſet off the amazing Grandeur and Beauty of the reſt;—for if there was all Beauty, and no Deformity or ſtudied Irregularity, there could then be no true Criterion whereby to judge of Grandeur or Beauty. Our Ideas of Beauty are by no Means fixt or certain, as there are Beauties among Blackamoors, that Europeans would count Deformities; Hence what Irregularities we behold, are aſtoniſhingly contrived and adjuſted for the aforeſaid wiſe Purpoſe; our Microſcopes and lenticular Glaſſes will abundantly confirm this Aſſertion, as all the apparent Diſorder, or ſeeming Irregularity that we behold, will be the ſoundeſt Proofs of abſolute Contrivance and Deſign, which otherwiſe with the naked Eye, we ſaw not to the beſt Advantage, or in their moſt proper Point of Regularity; but thus aſſiſted, we behold neither Superfluity nor Defect in animate or inanimate Creation.

If every Thing in Nature when contemplated, manifeſts the Being and Power of GOD; which all Men *(even Mr. Paine himſelf)* allow they do; then it muſt be evident by this and the foregoing Article, (*and Rom.* 1 *Ch.* 20 *V.*) that every Thing in its Degree is repreſentative of his Power and Perfection, and are therefore all of ſingular Uſe in his Hands, to teſtify to Man thoſe Things that they manifeſtly repreſent belonging to the ſpiritual or inviſible World; it is, as I have juſt ſaid, from them, by them, and through them in a Degree, that the HOLY SPIRIT repreſents thoſe Myſteries that lie

lie and have lain Secrets from the Beginning, to the contemplative Mind of Man, or the ſpiritual Powers he is enabled to exert; otherwiſe the Apoſtle was wrong in inſerting the aforeſaid 20 *V.* 1 *Ch. Rom.*

This will appear evident to all Men, through the Whole of my Interpretations or Comments on the Book of Revelations to *St. John.*

Hence I aſſert that it was and is by Emblems, by Correſpondencies, by Paralleliſms, by typical Repreſentation in an hieroglyphic Mode or Manner, that the Holy Spirit of God has recorded and ſet forth, by the Style or Pens of his inſpired Prophets, Seers, and Penmen, thoſe divine Revelations communicated to them by one or other of the *five Modes of Evidence, for conveying to us prophetical Myſteries. See Art.* 122. And from theſe Repreſentations that they made Uſe of, or from ſuch as we ourſelves can readily ſupply from all or any of the various Productions in Creation, and as readily apply to their proper Uſe or Effect; we may and can obtain in a very great Degree, the Quinteſſence of all the ſpiritual Myſteries and Teachings of God, juſt as the expert Minds and Faculties of the Antediluvians were active in the Performance of. *Art.* 134. Hence alſo the Manifeſtations of thoſe *divine Revelations* and Truths, repreſented under hierogliphic Teſtimony, in the Pentateuch or five Books of *Moſes*, are readily evidenced and unveiled to a ſpiritual minded Enquirer, and by him can as readily be manifeſted to the Senſes, as well as to the Underſtandings of all Men; this differs from immediate Revelation by Inſpiration, only in the Article of Tranſlation out of one into the other; the prophetic Repreſentation of theſe Inſpirations or Communications immediately received from the Impreſſions of the Holy Spirit, when they wrote them down, have alſo the moſt evident Appearance of the hieroglyphic Repreſentation, as manifeſt Marks, characteriſtic of the ſame invariable Mode of ſpiritual Inſtruction; and this Mode not being ſeen clearly through, from

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the beginning of the Chriſtian Religion, has been the Cauſe of ſo many Errors, Doubts and Perplexities in the Interpretation of the Scriptures. *Art.* 142.

To reconcile the apparent Ambiguities the Scriptures laboured under, *per Art.* 142, to the Mode or Method Mankind ſought to interpret them by, was as impoſſible to be done, as it is for me to create a World; for Nothing leſs than the SPIRIT of GOD can reveal to Man the Myſteries pertaining to GOD; nor doth that *Spirit* always communicate his divine influencing Power of true Interpretation to the *Learned*,—if it did, it is not now we would be looking for the true ſpiritual Interpretation of the Scriptures; they are only revealed to thoſe who receive the powerful Influences of the HOLY SPIRIT, according to the Manner He promiſed it, and has always been known to communicate it, to thoſe who uſe the neceſſary Means to obtain it, as ſet forth in the *divine Oracles of* GOD.

ART. 153. Theſe Interpretations of the Holy Scriptures, with the Manner of unveiling them as herein ſet forth, would, might and could have been revealed ſooner to Mankind, but GOD foreſaw that till Men were improved and better enlightened, there would be a Danger in revealing the Spirituality of the Doctrines they contained, leſt they ſhould be prophaned or wreſted to their own Deſtruction and Condemnation, which will be the Caſe now with any Perſon whatſoever who has the Temerity or Hardihood to mock, reject, deſpiſe or turn aſide from theſe Truths and Manifeſtations of the Holy Spirit: but there is leſs Danger or Apprehenſion of this being the Caſe now in this enlightened Age, than formerly in the Ages of Superſtition, Error, Ignorance and ſpiritual Darkneſs, when ſuch ſpiritual Inveſtigations were interdicted by prohibitory Denunciations of GOD's *Wrath* and *dreadful Curſe*, and ſometimes Fire and Faggot; all which is now entirely taken away and for ever removed in this BOOK of mine, as will be ſeen in my *Section on Divine Anger*;

yet

yet I tremble ſtill at the Thought of giving Publicity to many of the divine myſterious Truths contained in this Book, during this Age of Licentiouſneſs and ſpiritual Depravity, leſt any immortal Soul ſhould wreſt or abuſe them to their own Deſtruction; and I here ſincerely implore of the FATHER, SON, and the HOLY SPIRIT, to preſerve all Mankind from being ſhipwrecked on the dangerous Rocks of Obſtinacy, Self-will, and Self-opiniation, or the Whirlpool of Blindneſs, Darkneſs and ſpiritual Deluſion.

ART. 154. Moreover, it was impoſſible they could or ſhould be known in the ſame Manner they are herein ſet forth, for another very evident Reaſon, which is, the Fullneſs of Time for their Accompliſhment or Fulfilment was not come till *now*, but *now* the Time is come that thoſe Prophecies and Predictions ſhould take place: he that would doubt of it, let him only reflect for Half an Hour on the general Aſpect of human Affairs throughout the World at this Day, and then compare them with the Prophecies of our LORD Himſelf, and thoſe of the Reſt of the Prophets who treated of thoſe Things, and ſee, from my Interpretations of thoſe Prophecies, whether ſpiritual Deluſion, religious Frenzy, or the moſt evident Truths, have the chief Power over me in the whole and every Part thereof; wherefore I re-aſſert, that the Time is truly come for their Fulfilment, according to thoſe very Predictions; the very Predictions of Him of whom they were to be the fore-running Signs of His ſecond coming to judge the World, namely, the LORD JESUS Himſelf;—they are come, I ſay, with a Crowd of Evidence;—they are come at their full Time, and in their appointed Manner;—they are come as their *great Archetype firſt came*,—not in the Manner he was ſought for or expected, but in a Manner different to all that was thought of or concerning Him: the Caſe is here exactly the ſame, the Type or Paralleliſm ſtill holds good in this reſpect, as ſhall be ſhewn.

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I muſt here paſs my promiſſory *Note* to the Reader, to reſume this Subject, and the Application of theſe hieroglyphic Types or Repreſentations, in their proper Place, after I have diſcharged ſome other intervening Matters.

ART. 155. From what has been ſaid in the foregoing Articles of this *Section*, it will appear evident, that if the Things of this World had not a manifeſt Reference to the Things of the other World, or were not typical Correſpondent or parallel thereto, *(as ſhall be ſhewn farther on)* then would thoſe external Ideas that come to Man from without (*per* PHILOSOP. DIGRESS.) by contemplating Objects, contain no Connexion of ſpiritual Intercourſe with the ſpiritual and mental Faculties he poſſeſſes or can exerciſe concerning them, nor would they contain or poſſeſs aught whereby the creative Powers or exertive Faculties of the Soul and Mind of Man could apply them to their true Effect; but as we have already proved that all Objects or Things in Exiſtence in both Worlds were originally derived from, produced or created, by the inherent Ideas originally in the Divine Mind of the Creator (*of which divine Mind ours is but a derivative Portion*) which Ideas he rendered into Objects durable and Permanent; (*ſee* PHILOS. DIGRESS.) *therefore they repay back thoſe original Ideas to Man, whereby he becomes, as it were, immediately acquainted with the divine Mind that produced them, and the ſpiritual Things they repreſent or are the Type of in the World of Spirits; thus ſtands that ſubſiſting Connexion, in the true Sublimity thereof, as mentioned Rom.* 1 *Ch.* 20 *V.*

Now though a Man be born into the World in Weakneſs and infant Inability, yet as he grows up, his Capacity and Powers are manifeſtly as ripe for Virtue as they are for Vice, but being nurtured and initiated among thoſe to whom Vice has become habitual, by a long Deſcent of tranſmiſſible Sin from Father to Son, he ſees nothing elſe, and ſo imbibes and adopts what

is thus tranſmitted to him by hereditary Succeſſion or Deſcent. Hence comes the natural Ignorance of Mankind reſpecting thoſe Things that concern his ſpiritual and eternal Life, and the Things of the other World are loſt in the Errors we conceive about the Things of this World: this being a Fact, we ſee therein the Neceſſity there is for ſuch a Revelation of the Divine Will to inſtruct, admoniſh and correct ſuch Ignorance and Errors; and though the profeſſional or nominal Chriſtians of the preſent Day have the WORD *of* GOD read and explained to them by the Church they belong to, and know *(or profeſs to know)* or acknowledge their belief of the Exiſtence of a GOD, and the Exiſtence of Heaven and Hell, and the Certainties of a future State, together with the neceſſary Qualifications that are requiſite to the Attainment of eternal Happineſs after this Life, yet we daily behold the moſt flagrant Inſtances of the little Effect thoſe Things have upon their public or private Conduct in Life or Converſation, and too often ſome of thoſe that ought to be diſtinguiſhed for their Piety, from their Learning or literary Abilities, as well as high Rank in Life in the Church or in the State: hence it farther appears the immediate Neceſſity there is at preſent for ſuch *a new Diſpenſation as this*, when ſuch Ignorance, Irreligion and Impiety is making the moſt haſty and gigantic Strides to the Summit of every ſinful Perfection, from this original Cauſe.

ART. 156. From *Art.* 127 it will appear, that it is according to the Purity or Impurity our Conſcience or ſpiritual Powers and Faculties receives or is impreſſed with, by or from our good or bad Life or Actions here, that we are to be happy or miſerable hereafter; and therefore ſince our future Bliſs or Miſery depends upon, or derives its Quality by the Impreſſions ſo made on our Souls and Conſciences, from theſe ruling Motives that have been the guiding, actuating and propelling Principles of our Life and Actions, whether good or evil,

evil, whether Love for our God and Obedience to His Will, or Love for ourſelves and Obedience to our own Wills, and Love of the World and Obedience to its Will; it will appear evident that the Father of every good and perfect *Gift* hath in Love towards Mankind, made this *new Revelation* known by His holy influencing Spirit, that thereby they might ſee and be led to this eternal Life, this Holineſs and Happineſs in this Life, that at this Day appears to be as if forgotten, or as if no ſuch Thing was meant nor intended by God, nor expected, nor hoped for by Man.

Art. 157. In order that *Faith* may have a *real Foundation* whereon to reſt its Object and its Aim, it is requiſite that the Underſtanding be fully clear and perfect in thoſe Doctrines, Truths and fundamental Principles of divine Theology that are neceſſary for Faith to be concerned in the Belief of, that thereby there may be a perfect Union or Coincidence of both the *Underſtanding* and *Free-will*, to the Eſtabliſhment and Perfection of that living active Faith that is indiſpenſibly neceſſary to Salvation. This not being exactly the Caſe *with any Church or Society of profeſſing Chriſtians whatſoever at this Day, nor in Fact ſince the Days of the Apoſtles*, as is evident to all who know any Thing of religious Doctrines or Principles, for which I could aſſign proper and ſufficient Reaſons, that I chooſe to forbear, not being determined to give a wilful Offence to any *Sect* or *Church*; for inſtance, how many vague Notions and contrary or uncertain Opinions have there been concerning the *Trinity*, which we profeſs to believe; hence came Unitarians, Trinitarians, Antitrinitarians, &c. each believing themſelves right, when they were *all* in a great Degree of Error reſpecting that ſingle Article of Faith. It is exactly ſo with many other Points of Faith and Doctrine which we implicitly profeſs to believe, but do not underſtand nor comprehend in the true and perfect Senſe of the Matter: this *not* being the *Faith* that God requireth of us, nor did He intend it

ſhould

ſhould be left without a *true, evident* and *manifeſtly clear Object*, we are to infer that the Reaſon why our Ideas are not clear in thoſe great and grand Objects, is, becauſe we do not underſtand nor clearly comprehend the divine ſpiritual Meaning, or parallel Interpretation of the WORD *of* TRUTH; we bounce, as it were, from one Paſſage or Portion of Scripture to another, here and there, without truly underſtanding the Parts, but if we truly underſtood the Whole, we would undoubtedly underſtand the Parts.

The Scriptures being a Revelation from the Divinity to Mankind, of *His Word, His Will,* and *His Law*, it is therefore called the Word of GOD, becauſe it is, as it were, His expreſs audible Voice and verbal Teſtimony to Mankind; and as it proceeds or derives from His Divinity, it muſt therefore be divine; and as theſe Truths proceed from the FATHER of Spirits, they muſt of Neceſſity be ſpiritual; ſo alſo as they proceed from a GOD of infinite Purity and Perfection, they muſt be infinitely pure and perfect, without any Adulteration whatſoever, as I ſhall fully prove, though generally imputed to have many Impurities and Corruptions intermixed therewith; *hence it is the divine, ſpiritual, pure and perfect Word of God* that is contained in the Scriptures, (*Art.* 19, 117, 123, 127.) wherefore (*per Cor. to Art.* 91.) every Order or Hierarchy of the celeſtial Spirits were and are fully acquainted with this divine ſpiritual *Word*; if ſo, then we muſt infer that the rendering of that Text which ſays "The Law was "ordained of Angels" ſhould be the Law was ordained for Angels, (*per ſaid Coroll.*) ſeeing it is by the ſame Rule and Ordinance they are alſo governed, which Aſſertion will preſently appear more evident.

ART. 158. Now this *divine, ſpiritual, pure and perfect* WORD, is therefore univerſally accommodated to the Uſe of both celeſtial ſpiritual Beings, and Men upon Earth, whom we have alſo declared to be no other than Angels embodied in temporal Tenements of human

fleſh,

Fleſh, ſubject to Diſſolution by Mortality, and therefore proves that ſuch an angelical or ſpiritual Capacity muſt be in Man, to qualify him to perceive and underſtand the Myſteries contained in its ſpiritual Significancy and Excellence, without which it would be utterly impoſſible, it ſhould be truly perceived or underſtood by Mankind; this being abſolutely and poſitively the Caſe, as will be ſeen before we quit this Section, it follows of Conſequence, that there is a *fourfold* Senſe or Meaning in the WORD OF GOD, every one of which muſt be fully, clearly and perfectly underſtood by the Perſon or Perſons who attempt to interpret the full and perfect Meaning of all and every *deep Myſtery* or concealed Signification therein.

ART. 159. The firſt of theſe I call the literal Senſe, being the outſide Caſe or Covering to the Whole, juſt as a Man's temporal or mortal Body is the outſide Caſe or Covering of his ſpiritual Body or inward Man, and that again the Caſe of his ſpiritual Soul.

ART. 160. The ſecond I call the internal Senſe, which is ſuited or accommodated to Man's internal Perception, when he proceeds no farther or deeper than critical Enquiry, or ſcientific Inveſtigation.

ART. 161. The third I call the ſpiritual Senſe, which is ſuited or accommodated to the ſpiritual Perception of both Men and Angels,—this is in Fact what is called *Paradiſe*, or the *Porch of Heaven*, or the purifying State of the WORD, or rather the purifying State deriving from the WORD.

ART. 162. The fourth I call *the divine, or celeſtial influencing Senſe,—or celeſtial perceptive feeling Senſe*; this differs from the foregoing one, in that it is poſſible for both Men and Angels, *eſpecially the fallen ones*, to have a real Degree or Portion of the ſpiritual Senſe and Signification of the WORD, and not have a divine influencing Senſe of the ſame; it may operate on their ſpiritual Faculties and Powers ſo far, as to produce an Acknowledgment or Aſſent to the Truth thereof, and the

the Reality of its Exiſtence, as is the Caſe with the Devils, who are ſaid to confeſs and believe it, as well, or perhaps better than the Generality of Mankind; but they may not, nor do not feel the Power of its divine influencing Senſe, in the true Impulſe thereof, that ſhould operate in and on them, and they in it.

Art. 163. Now the literal Senſe, and its literal Perception, never goes further nor deeper than bare Record of moral Matter or hiſtorical Fact, like a Hiſtory or any other common Relation, and is only a Tranſlation out of the hieroglyphic Repreſentation, into the verbal or literal Expreſſion parallel with, or correſpondent thereto, and is only the outward viſible Typification or Caſket, that contains the internal and ſpiritual Treaſure, which internal ſpiritual Treaſure when obtained, leaves the outward Caſe or Caſket as uſeleſs, and it ſhews at beſt, Nothing more than that there is Something of very great Importance hidden or concealed therein, and is often as perplexing and as puzzling, to the utmoſt Stretch of Ambiguity, what moſt of the Paſſages mean, to thoſe who have not the true internal ſpiritual Key to open the hidden Secrets, as any of the moſt abſtruſe Parts or Rites of the ceremonial Law in the Jewiſh Worſhip, could poſſibly be to the Heathen or Gentile Nations, or as puzzling to the full, as it would be to an untutored Proſelyte to the *Roman Catholic* Worſhip, to know what thoſe external figurative Contortions, myſterious Actions, or ſeemingly nonſenſical Attitudes can imply, when introduced before them in an unknown Language;—hence, though the outward Caſe or Caſket may truly contain the internal Jewels, yet ſhewing me only the Caſket, and telling me it contains ineſtimable Treaſure, that I ſhall be hereafter poſſeſſed of, but cannot be permitted to open or enjoy them *now*, leaves me in anxious Perplexity inexpreſſible.

Art. 164. The internal Senſe or Perception ſees there is Something more concealed in and under this literal Senſe, or the Matter thereof, than bare Record

or

or hiſtorical Relation; but what that Something is, very often remains undeterminable, and often doubtful even with the Learned, they having, as I have ſaid, no more than a paſſing or fleeting Glance, at a tranſient Ray or Gleam thereof, "*as ſeen through a Glaſs darkly*," and therefore no permanent, durable or ſteady View, whereby to eſtabliſh or fix any regular Syſtem of poſitive Ideas on, ſufficiently demonſtrative of their Certainty and Truth. (*Art.* 146, 147, 160.)

ART. 165. The ſpiritual Senſe diſcovers the true Interpretation contained in the myſtical or hidden Meaning thereof, to the higheſt Degree of intuitive Certainty, in which Senſe, when Men become poſſeſſed of it, they diſcover all the Goodneſs, Beauty, Truth and Worth, that its divine Excellence is impreſſed or ſtampt with. (*Art.* 123, 128, 136, 140.)

ART. 166. The celeſtial influencing Senſe, or the divine perceptive feeling Senſe, is a palpable Perception or feeling Senſe of the divine Influence of the *Holy Spirit* of GOD in our Souls, and this in ſuch Sort, Kind or Manner, that the immediate Impulſe of the operating Power of the incomprehenſible *Spirit*, communicated with divine Energy, is both felt, known, underſtood, perceived, and actively and powerfully diffuſed in and through our Souls, and through every Power, Faculty or Attribute of our whole ſpiritual Syſtem, in as high a Degree, or nearly ſo, as it is poſſible for ſpiritual Beings to receive: and how this divine influencing Senſe is derived to the Whole of a Man's Powers or Faculties, from the *written Word*, I ſhall fully explain, as being a Thing that has never been truly and effectually diſcuſſed before.

ART. 167. This divine Knowledge of the divine Influence of the *Holy Spirit* on our whole ſpiritual Syſtem of Properties or Attributes, deriving to us from the Spirituality of the written WORD, conſtitutes what I call the Support of our ſpiritual Life, "*our daily Bread*," whereby it is conſtantly invigorated by this divine Commu-

Communication with the *Holy Spirit* in Heavenly Union, Connexion or Intercourſe with the divine Grace, flowing conſtantly and uniformly, like Conduits, with pure Oil of Gladneſs, paſſing through the golden Pipes, and communicating with the ſecret Things of God in the Soul of Man; this State of Soul, which ſhews us how it is both enlivened and enlightened, from the ſpiritual Divinity contained in the written Word, and myſtically concealed under the literal Expreſſion, and communicated to us by the ſame *Holy Spirit* that dictated it, is exactly parallel to the State of Soul they muſt have poſſeſſed who wrote them down for our Inſtruction, and for our receiving from them Inſtructions ſo written, the ſelf-ſame Degree of Spirituality they poſſeſſed, juſt as if they had tranſmitted it from themſelves to us, by a Transfer or Bequeſt of ſpiritual Legacy, or as if we became their immediate Subſtitutes in their Spirit.

Art. 168. From *Arts.* 118, 119, 120, 123, 126, 127, 136, 140, 141 to 167, it will appear, that he who would read, explain, interpret, teach, preach, or ſpiritually underſtand the Whole of the myſtical or concealed Spirituality of the *Scriptures*, muſt be thoroughly acquainted with every one of theſe four Senſes or Meanings of the Word of God, explained in *Arts.* 159 *to* 167; when he is thus qualified, and is really and truly in Poſſeſſion of thoſe divine Communications of the ſpiritual Influence of God's *Holy Spirit*, communicating with his ſpiritual Syſtem of Powers, Faculties or Attributes; he is then truly ordained by God Himſelf in the Unity of the *Trinity*, and truly and undoubtedly anointed a Prieſt to the Living God, by the ſpiritual Unction of the holy influencing *Spirit of* God; any other Ordination whatſoever is null and void in the very Act of conferring it; for if this ſpiritual Power, Influence and holy Ordination be wanting in all or any Member of the Prieſthood, and that he feels it not, in the Manner here explained, and that in ſo

feeling

ſeeling and knowing it, he is not fully influenced thereby in his Soul, his Mind, his Actions, his Words, and his Conduct both in Public and Private; I ſay, he is no truly ordained Miniſter of the Word, he is taking upon him an Office that he is by no Means warranted to execute; he arrogates an Authority in the Court of Heaven, that an Arch-angel of the higheſt Order would ſhudder at the Thought of aſſuming, if not truly and ſpiritually called or ordained to; he takes upon him to preach, teach and explain the Subject Matter of a Doctrine he does not underſtand, for if he underſtood all Myſteries, and ſpoke with the Tongue of Angels, without he has this internal ſpiritual Life in his Soul, in its utmoſt Senſe and Signification, his Wiſdom, his Knowledge of the *Scriptures*, his boaſted Underſtanding of their Myſteries or ſpiritual Significancy, is no other than ſpiritual Death unto him, being to him only as the Letter of the *Scriptures*,—" for the Letter * killeth, but the Spirit maketh alive," and ſo incurs the divine Cenſures contained in the ſpiritual Significancy of *Lev.* 3 *Ch.* 11, 16 *V.*—*Lev.* 21 *Ch.* 6, 8, 17, 21 *V.*—*Numb.* 28 *Ch.* 2 *V.*—*Lev.* 22 *Ch.* 6, 7 *V.*—*Malach.* 1 *Ch.* 7 *V.*

Art. 169. From theſe Definitions of the Senſe and Meaning of the Word of God as contained in the Holy Scriptures, the following Matters will appear clearly manifeſt to the higheſt Degree of Evidence poſſible.

Firſt.—That all former Interpretations or Expoſitions of the Word *of* God in Holy Writ, that were not truly and fully interpreted under a clear Senſe and Ma-

* This ſhould have been rendered by our Tranſlators, the Letter *deſtroyeth*. The Letter of the Scriptures, like the mortal Body of Man, being only the outward Caſe or Covering to the internal ſpiritual Life, is like the human Body ſubject to Deſtruction, or it deſtroyeth the Spirituality of the Word, juſt as the mortal Body weighs down, overcomes or kills our ſpiritual Life.

niſeſtation of all theſe *different Senſes* of the WORD, could not, in the Nature of Things, be conſidered as a true and perfect Interpretation or Expoſition thereof, however near it might ſeem to approach thereunto, being only, as it were, Gueſs-work in general, for the aforeſaid Reaſons, (*Art.* 146, & 147.) viz. for want of a durable ſteady View.

Secondly.—That the Means uſed to obtain ſuch an Interpretation or Expoſition *not* being grounded in the aforeſaid divine, ſpiritual, influencing Perception of feeling, convicting, convincing Proofs, reſulting from the Impulſes of the *Spirit of* GOD *Himſelf* who dictated them, muſt therefore be allowed *not* to be the true effectual Means of interpreting or expounding them, and if ſo, then it is evident it muſt be ſubject to Error, liable to Deluſion, and founded in Uncertainty, and therefore not to be entirely depended upon.

Thirdly.—The Want of this *true and perfect Means* of interpreting the WORD of GOD, containing in it all other Wants, it muſt therefore be alſo evident, that all Syſtems of religious Opinions whatſoever that drew their Source in the whole or in Part, from this uncertain or unfounded Interpretation or Expoſition of the WORD *of* GOD, cannot be fully and truly that true and unerring Syſtem of *Religion*, that true and unerring *Church*, that true and unerring or *infallible Guide* in all Matters pertaining to Life and Salvation, that fanciful Men, of more Zeal than Skill or Underſtanding, have, through all Ages of the Church, acceded and adhered to, and contended for.

Fourthly.—That this want, or rather the Means of obtaining this Mode or Manner of Interpretation, cannot be ſupplied nor obtained in any other way, nor upon any other Principle, Means or Method whatſoever, than that which is ſet forth and laid down for that Purpoſe in *this* and the *ſecond Volume* of this Book, but more eſpecially the *ſecond Volume*, notwithſtanding, what is ſet forth in this Volume may give a far clearer

Light

Light to the Subject, and to the true Means of Interpretation, than any other heretofore uſed: and though great Attempts have been made *(and may hereafter be made)* at expounding, interpreting or explaining the myſtical or abſtruſe Parts of the WORD *of* GOD by Men, very worthy Men, who were not truly poſſeſſed of the aforeſaid Means, and have fancied to themſelves what they pleaſe concerning their Poſſeſſion of this Spirit of Interpretation; yet their Interpretations or Explanations will always lie open to the Detection and Refutation of the Spirit, and of thoſe who truly and unqueſtionably poſſeſs it.

Fifthly—That this Spirit of Interpretation and true Underſtanding of the WORD *of* GOD will be ſo diffuſive hereafter, that the illiterate and moſt unlettered of Mankind will be in as full and ample Poſſeſſion thereof, as the greateſt learned Men can poſſibly be, according to the predicted Word, "That all ſhall truly "know Him, from the leaſt to the greateſt," they will all have the ſame univerſal Means of obtaining it, they will all have the ſame univerſal Deſire for obtaining it, and they will all have the ſame univerſal Evidence that they have obtained it, and are truly in Poſſeſſion thereof.

Sixthly.—That all *old Things* being thus done away, a *new* State of *Men* and *Things* will take place, and ſucceed to the Former, which State and renewed Condition of the World in future, is at large ſet forth herein.

Seventhly.—That from the foregoing Definitions of the *fourfold Senſe* of the WORD *of* GOD, it is manifeſt that none can truly underſtand the ſpiritual, divine, perceptive, feeling Senſe thereof, but thoſe who are truly and ſpiritually enlightened by the Holy Spirit, who manifeſts to them their abſolute Poſſeſſion of it. To all ſuch Perſons, the Things in Heaven, and all that pertaineth to GOD in this World and the World to come, are clearly manifeſt, without one intervening Cloud or Veil between.

Eighthly.

Eighthly.—This ſpiritual, divine Perception or Feeling Senſe, muſt be firſt obtained and truly poſſeſſed before the WORD *of* GOD can be fully comprehended, from what is concealed under the literal Senſe or outſide Caſe or Covering, which at preſent is only accommodated by its Simplicity to ſimple Minds, and therefore generally adapted to moral Purpoſes, wherefore it is ſaid to be only as "a Lantern to their Paths."

ART. 170. That immediate Revelation from GOD of His *Divine Will, Wiſdom, Works* and *Word*, differs from Revelation by Inſpiration, according to one or other of the five Modes of Evidence, (122.) The firſt was, the immediate perſonal Communications or divine Inſtructions of the LORD Himſelf to Man, in his State of Innocence before his Fall.—The 2d was, partly from immediate Revelation of His perſonal, ſpiritual Word, and partly from divine Inſpiration of His Holy Spirit: but this laſt is the true, real and only Mode of divine Revelation ſince the Days of our Lord and Saviour JESUS CHRIST; to ſuch as truly receive this, is given the power to diſtinguiſh and reconcile whatever Contradictions may appear therein; as many Parts of the WORD, in its literal Senſe, ſeemeth inconſiſtent and contradictory to itſelf, as *Mr. Paine* and many others have ſought out and expoſed; theſe Paſſages to them have been ſo incomprehenſibly abſtruſe, myſtical or contradictory, that it hath given all ſuch Perſons ſufficient Room to declare againſt ſuch ſeemingly nonſenſical Abſurdities, which they find unſatisfactorily explained or expounded, by the moſt eminent and higheſt learned Zealots or Advocates for theſe abſurd and contradictory Scriptures. Hence theſe claſhing, difficult, and often openly abſurd and contradictory Texts, collected here and there throughout the *written Word*, and then ſet at Variance or Strife with one another, and collated, ſcanned and comparatively inveſtigated by them, have confirmed them the more firmly in their deiſtical, atheiſtical, or antichriſtian Opinions. Hence I here undertake, in a large

large Degree, to exculpate *Mr. Paine*, and all ſuch Opponents or Enemies to the *written Word*:—And I here humbly ſupplicate the FATHER, the SON, and the HOLY SPIRIT, that he *(Mr. Paine)* and all ſuch, with every one of their Proſelytes, may be entirely exculpated before the Judgment Bar of CHRIST JESUS, whom they have ſo violently oppoſed, with ſuch ſeeming good Reaſon on their Side.

Corollory,—This ſhews Evil is bounded by Divine Foreſight, where he has prevented the Offence, though ſupported by ſeeming good Reaſon from becoming capital.

ART. 171. Theſe ſeemingly contradictory Paſſages have often heretofore been a ſtumbling Block in the Way of unenlightened Mankind, and has often, it may be preſumed, been the direct Means that many have uſed to wreſt the Scriptures to their own Deſtruction, by confirming any Opinion or Hereſy whatſoever, nay, every Luſt and Sin, with ſuch Perſons or ſuch Interpreters, may find a Sanction in the literal Senſe of the Scriptures; for inſtance, a Culprit is taken in Theft or Fraud, and pleads that Robbery is no Sin, and as a Sanction, quotes the deſpoiling of the Egyptians by the Iſraelites at their Departure from the Land of Egypt, and GOD's Approbation or Connivance at the Fraud; notwithſtanding, the *Juſtice* before whom he is brought hath alſo, on the other Hand, the eighth Commandment to Sanction his Authority to find him guilty; and ſo of other Sins.

ART. 172. But to the truly enlightened Perſons who read, interpret or underſtand the WORD in Humility and Poverty of Spirit, wholly depending on the LORD, and in Faith, Prayer and Love for GOD and His Grace, firmly invoke His Aid, theſe doubtful Paſſages, Myſteries and contradictory Ambiguities are unveiled, which, to others that read and interpret from or according to the *Light of Nature*, will ever remain in dark perplexed Myſteriouſneſs; for to ſuch it hath not been promiſed in the WORD *of* GOD that He would reveal Himſelf, ſeeing

that

that what they read, what they do, what they interpret, or what they apprehend for the Truth, is not done, nor ſought out or known, as He willeth it ſhould be done, ſought out or known; nor doth it ſpring from a true Love for Him, but rather from a Love of Fame, a Love of worldly Praiſe,—a Love of Gain,—a Self-love, or Love of the World, all which he rejecteth and holds in Contempt. Hence ſome Men, and indeed the Generality of Interpreters and Commentators, though in a Degree (*and only in a Degree*) they perceived ſpiritually, yet they interpreted naturally, or according to the Light of Nature, and thus their Inferences are, in general, no more than moral Inferences drawn or deduced from ſuch unſubſtantial Perception.—The ſpiritually enlightened Man ſees them in a different Point of View; he ſees them in their internal Qualities, Affections and Properties, and ſpiritually perceives or diſcerns them in their divine Eſſences, abſtracted Properties, and ſpiritual Significations; the other has no durable, ſpiritual Diſcernment, and if he has, it extends not to Operations above the Level of his groſs Senſes, wherefore his Interpretations are often doubtful to himſelf: ſuch Men having ſubmitted or given up the Dominion of their Underſtandings beforehand to the *Light of Nature*, as deduced or derived from the Learning, Documents or Opinions of their Predeceſſors, or thoſe who have gone before them in the Intricacies, Subtleties, Perplexities and metaphyſical Diſquiſitions of the Synods, Councils, Colleges or Schools; they are therefore previouſly duped, or imperceptibly trepanned by thoſe Ideas, Principles or Opinions they originally received as orthodox, and became matured in the Belief they cheriſhed concerning their Truth and Certainty, which Truth and Certainty of theirs will be found, upon ſtrict Enquiry or Examination, to depend only on the Authority or Aſſertions of others that were perhaps, poſſeſſed of as *clumſy* Faculties as any that went before them or came after them on the Liſt of

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Interpreters or Creed-makers; hence being without true Ideas of the Subject under Conſideration, they may be ſaid to have no true Perception of the Things they contemplate, and having no true Perception, they can have no rational Foundation for their Faith; for to aſſert an Opinion, and pretend to believe it, and enforce the Belief thereof upon others, without having a juſt Conception, or true Ideas thereof, is in Fact not to believe at all.

Hence, Men pretending to believe, or aſſerting the Belief of Things they don't underſtand, but ſuffer others to underſtand for them, have no real Faith nor Belief of their own, but a Faith founded in *Subſtitution* or *Proxy;* and if they inſiſt they have, they are not ſure whether it be a true or a falſe Faith, only they believe it is true; *hence alſo the Danger of reſting on, or truſting too implicitly in the Doctrines of any Church, Sect, Party, or Denomination of profeſſing Chriſtians whatſoever, who may be groping in the Dark, as blindfold as ſpiritual Darkneſs could poſſibly hoodwink them.* We are all called upon indiſcriminately to examine the TRUTH, by the LIGHT of the SPIRIT of TRUTH, as derived from the Divinity of the WORD of TRUTH itſelf; HE or THEY who reſt ſhort of this ſpiritual Enquiry, upon thoſe unerring Principles, hazards his Soul, his ſpiritual Life, and *preſent Salvation*, for the Sake of believing according to Cuſtom, or *Family Faith*, tranſmitted down to us by a long Line of Anceſtry; from theſe he receives the whole *Bent* and *Bias* of his *Tenets*, *Faith*, and *Opinions*, and is thus carried down with the Current of popular Faith, popular Practices, and popular Errors; if deſcended of Jewiſh Parents, they would be Jews; if of Gentiles, they would be Gentiles; if of nominal Chriſtians, they would be nominal Chriſtians, without ever conſidering why or wherefore; it is hence manifeſt that no Man whatſoever ſhould confirm himſelf in Opinions that he had not previouſly examined with the utmoſt poſſible Degree of ſpiritual Accuracy, faithful

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Conſideration and Compariſon with the ſpiritual Teſtimonies contained in and revealed from the WORD of GOD, and not by any Means ſubjugate his Faith or Hopes of Salvation, to the Opinion or Opinions of any Man or Set of Men whatſoever, before he be fully convinced in his Soul and Spirit, from the *Spirit* of the *Holy One*, (*obtained as hereafter ſet forth*) that ſuch Opinion or Opinions, Doctrine or Doctrines, are compatible with, and evidenced from this divine ſpiritual Monitor, and unerring Guide and Interpreter; and notwithſtanding the Truths of the Doctrines of Chriſtianity, carry with them a divine Evidence, fully ſufficient to eſtabliſh us in a right Faith, and a firm Belief of their Authenticity, according to the foregoing Analyſis; yet we are no where commanded abſolutely and implicitly to yield unconditional Aſſent or Obedience to them or to their Precepts, without a ſtrict, impartial, and unprejudiced or unbiaſed Search, a diligent and candid Enquiry into the Truths of its Doctrines. (*See Section* 6 *and* 8, *for the Reaſons hereof.*) If ſuch a Command exiſted, it would amount to an abſolute Prohibition againſt the Uſe of our Reaſon and Underſtanding, and in ſuch Caſe, though our FAITH might be a *juſt* FAITH, yet it could not be ſaid to be a reaſonable FAITH, founded in Underſtanding, wherefore all Mankind have each and every of them the moſt undoubted Right to read, ſearch, compare, and carefully and diligently to try if theſe Things are ſo, (*the Bereans were commended for making Uſe of their Underſtandings*) hereby we will not lie open to be deceived by others, who may have their Ends or Advantage in gaining a Dominion over our Underſtandings, we muſt judge for ourſelves, and not implicitly to believe as we have been taught thro' the Report of others, nor to build our Hopes of Salvation on the Writings or Aſſertions of the Learned, for they are not to determine our Judgments, no more than their good Actions are to determine our Conduct, for from daily Experience, and Inſtances of the Frailty

and

and Fallibility of human Nature, we find that learned Men have often been miſtaken, and good and virtuous Men have acted wrong, of which, Examples in Matters of Concern and Importance are not wanting, ſtill it would betray as great a Degree of Ignorance to rely too much upon our own Underſtandings, as it would a reprehenſible Weakneſs to ſubmit it entirely to the Rule or Guidance of others.*

Art. 173. But while the Powers of Impartiality and Freedom ſubſiſt with Mankind, Abſurdity and Impoſition may be detected, reſiſted and overcome, and Bigotry, Superſtition and Falſehoods in Faith and Practice counteracted and exploded; wherefore every Man is called upon to exert thoſe Powers of rational, mental, ſpiritual and ſpeculative Capacity whereof he is poſſeſſed, for the Purpoſe of obtaining that infallible Guide, that illuminating Spirit of the *Holy Spirit* of God, that leads us into all Truth, Light and Life, to the abſolute Excluſion of all Errors and falſe Reaſonings of Men,—and Miſconceptions and Miſinterpretations of the Learned,—the Language and Style of Holy Writ being leveled to the meaneſt Capacity, all Men have an equal Opportunity of conſulting it, and are therefore inexcuſable in giving up the Reins of their Underſtanding into the Hands of others, who may impoſe on them a Belief, without giving them Reaſons ſufficient, or Room to conſider whether it be right to follow or ſubmit to ſuch Belief, or whether what they believe is right; hereby they become Slaves to the Opinions of others, and have no real Opinion of their

* I have known a good Man of a very ungovernable Spirit, tho' of a very religious Mind, whoſe Zeal and Promptitude of Spirit, hurried him into many Inconſiſtencies, that laid him under unſurmountable religious Diſqualifications in the Church.—This might be alſo the Caſe with others; which generally terminates in a Separation from the Flock.

own,—ſuch Men may ſay, I firmly believe that my Father believed, that my Grandfather knew, that his Father underſtood, that his Anceſtors were confident, that the religious Opinions they held and have tranſmitted down to us, were fabricated by Men of orthodox Faith, who knew to a Certainty that their Interpretations of the WORD, were the only true and genuine Expoſitions that could poſſibly be then, or hereafter put upon them; *and the Church, and the Syſtem founded thereon; the true unerring Church, the infallible Syſtem that ſhould univerſally prevail and ſubſiſt undemoliſhed, while Mankind continued in Exiſtence.*

ART. 174. To corroborate this Aſſertion yet farther, I ſeriouſly and candidly enquire, does all or any of my Readers know, or did they ever hear, that there have been Perſons in the World that believed, or profeſſed to believe, as their Fathers before them profeſſed to believe? And farther, have they ever known any Perſon or Number of Perſons, who have profeſſed to believe along with, or in Conjunction with their Kinſfolk or Relations, without ever deeply, honeſtly or ſpiritually ſearching to the Bottom of this tranſmiſſible *Family Faith*, whether it was right or wrong?—If they have known ſuch, or ever heard of ſuch *Family Believers*, I muſt here aſſert of them, that there is both a Poſſibility and a Probability that ſuch *Family Faith*, or tranſmiſſible Opinions might be wrong; and therefore, I think, it would be falſe Reaſoning to aſſert, that *If I was born in a Manger, that I ſhould be bred a Horſe.* It is not right in any Man whatſoever, to hazard his own Salvation for the Sake of, or for no other viſible Purpoſe, than that of keeping Company with others, 'tis fulfilling the Reply of the *Scape-grace*, "well no Matter "for that," *ſays he*, "If I go to Hell, I will have Com-"pany enough."

ART. 175. Now any Man or Set of Men, profeſſing to believe in all the Doctrines, Tenets or Opinions of any one Church, Sect or Party of Chriſtian Profeſſors,

(as

(as they are called) without freely, impartially and critically examining the Depth or Bottom of thoſe Doctrines, Principles or Opinions they aſſert, and thence rightly judging for himſelf, may be likened to *a Man who leaves his whole Eſtate to the fortuitous Caprice of the Prieſt and his Pariſhioners*, without ever troubling himſelf with any farther Concern about it; *yet I would not have Men to act like religious Weathercocks, blown about by every Wind of Doctrine, and ſettled to no Point; if Men have not Judgment, Learning or Penetration themſelves, they ought in that Caſe to aſſemble with the moſt approved People, till they become better acquainted or better improved.*

Art. 176. Confuſion of Opinions concerning Faith and Practice in Religion, deriving to Mankind from the various Doctrines, Tenets or Principles that conſtitute the Difference between the ſundry Sects of profeſſing Chriſtians at this Day, are the ſtrongeſt Proofs of the Want of Unity in Faith and Worſhip, and as plain a Proof of the divided Conceptions, or rather Miſconceptions, of the ſundry Interpreters of the written Word *of* God. Hence the Occaſion for ſplitting the Chriſtian Religion into ſo many Diviſions and Subdiviſions, to anſwer the ſeveral Purpoſes or theſe ſeveral Interpreters and their Interpretations; this has ever been the Caſe till *now*, when one infallible and univerſal Method of interpreting the Scriptures is revealed to Mankind, by the Agency of the *Holy Spirit; hence all thoſe Diviſions and Subdiviſions muſt now give way to one* Universal Light, and be all ſwallowed up in one ſingle, ſimple, univerſal Worſhip, freed, entirely freed from all contradictory Tenets whatſoever; there will be henceforth no more Impoſitions upon the Conſciences or Underſtandings of Mankind, for all will know, from the leaſt to the greateſt, the full Extent and Meaning of the whole and every Part of the Scriptures. I have levelled no Shafts at any particular Church or Sect of profeſſing Chriſtians whatſoever, as they will

all

all ſee clearly how Affairs ſtand with them, in reſpect of what they thought, believed or imagined to be right, before this Book came to hand.

ART. 177. I believe it will be allowed, that no Perſon whatſoever, whilſt in the temporal Body, can have the very ſame Powers of ſpiritual Perception, Thinking or Underſtanding, as he would out of the Body, or when he was taken thence into a World of Spirits, except he obtained an extraordinary or ſupernatural Illumination: this will be the more manifeſt from the following Conſiderations;—That if a Man was taken out of the Body, or from bodily Influence, he would think ſpiritually (*per Art.* 42, 116, 117.) and if brought back again and reunited with his Body, he would again think naturally; but as it is poſſible, as has often been the Caſe heretofore in extraordinary Illuminations, that a Man can be brought to think ſpiritually even whilſt in the natural Body, which is effected by his letting go his natural Ideas, and all Images deriving therefrom, and *(by divine Power communicated)* ſubſtituting ſpiritual Ideas derived from ſpiritual Perception in the Room of them, he is then truly ſaid to ſee and perceive with the Eye of the Spirit, and to think and underſtand ſpiritually, that is, from ſpiritual Ideas only, (PHIL. DIGRES.) wherein the natural Ideas have ſeldom or never any Share; yet though he ſees and perceives, thinks and underſtands ſpiritually, it is impoſſible he could cauſe another to do ſo immediately as from himſelf; for tho' I may underſtand the moſt difficult Propoſitions in Euclid, Algebra, Aſtronomy or natural Philoſophy, to the moſt clear, ready and intuitive Certainty, yet it is impoſſible I could immediately communicate the ſame extenſive Ideas, that compoſe the whole of ſuch Underſtanding, or find Language ſuited to the Purpoſe of ſuch direct and immediate Conveyance, in diſtinctly, clear and comprehenſive Ideas, to a Perſon totally Ignorant of the Mathematics, *(hence the true and exact Difference between our Mode of thinking and perceiving*

according

according to Nature, and that of the Exertions of the Faculties of an angelic, ſpiritual Being,) till he goes thro' the ſame ſcientific Proceſs for obtaining them, and becomes exerciſed therein by a ſucceſſive Series of regular Ideas, deduced from the firſt Principles and Axioms of ſuch Science. Juſt ſo, it is impoſſible to give ſpiritual Perception to Mankind, that are not exerciſed in the ſpiritual Communications of ſpiritual Influence from ſpiritual Ideas; they can receive no more than the exterior Ideas they aſſume to themſelves, from the Exterior of the Arguments uſed to render it intelligible to them, to evidence the internal Signification how ſuch Properties and ſuch Connexion or Affection of Lines to Lines, or Properties to Principles, can take place; and they will perhaps reluctantly withdraw from the Argument, diſpleaſed with themſelves that they cannot conceive nor perceive what there has been ſuch abundant Pains taken to make them underſtand; the Reſult is exactly the ſame in both Caſes.

Art. 178. Juſt ſo with all Perſons who hear the moſt ſpiritual Sermon, *(if it were pronounced by the Holy Spirit Himſelf)* it would not, nor could not be underſtood of ſuch; nor if they read or attempt to interpret the Scriptures, they cannot obtain the true, internal, ſpiritual nor celeſtial, perceptive Meaning thereof, they are forced to give it up as impoſſible to be underſtood, *or elſe they aſſert and promulgate ſome clumſy Interpretation or ſtrange Opinion of their own*, that if they were called upon to explain, they could give no certain or rational Demonſtration of.

Art. 179. Therefore if a Man ſaw and perceived ſpiritually all the Things that are in the World of Spirits, and all that pertain thereto, ſo as to be fully verſed therein, and fully capable of holding Converſe with another, or a hundred, or a thouſand ſuch Perſons as himſelf, who had the ſame ſpiritual Gifts and Perception, yet it would puzzle both him and them to find Expreſſions or Means ſuitable to explain the Things

that

that were evidently manifeſt to them, to the Reſt of Mankind, yea, in as great a Degree as it would be to make me immediately expert at the Greek or Hebrew Languages, whoſe Grammar or Alphabet is almoſt as unknown to *me*, as my *Algebra* would be to a *Ploughman*; or to find Words that might convey the ſame true and perfect Ideas to a Man that was born blind, of the Beauty; Symmetry and regular Taſte diſplayed in a well ordered Garden, or an elegant Piece of Painting, that a Judge of thoſe Things could ſee therein.

Art. 180. If the Queſtion be aſked, why Christ Jesus ſhould leave the Scriptures and the Chriſtian Doctrine, of which He was the Founder, under ſuch Doubts, Ambiguities and Difficulties of Comprehenſion?—Or why He did not write out His own Syſtem *(as Mr. Paine objects)* of religious Principles?—The Reaſon is abundantly manifeſt from the foregoing.

That it was impoſſible to Him, even if He had attempted it, though having all Power both in Heaven and Earth, to communicate the divine Myſteries concealed in the holy and ſpiritual Significancy of them to Mankind in general, whoſe Hearts, Minds, Souls, Tempers and Diſpoſitions were averſe to, or not previouſly prepared *(Matt. 3 Ch. 2 V. and two laſt Clauſes of 3 V.)* nor inclined to prepare for the Reception of ſuch ſpiritual and divine Illuminations, (*ſee Arts. 66 to 68, & 79 to 98, 110, 111.*) Myſteries and Revelations, as were therein concealed; it cannot be *now*, nor will hereafter, nor was not then the Caſe, nor poſſibly could be the Caſe, but to ſuch, and ſuch only, as were properly and truly prepared (*Matt. 3 Ch. 7, 8, 9, 10, 11 Vs.*) for the Reception or Admiſſion thereof; and it is alſo evident from the evangelical Writings, that it took both Time and Pains, and much Inſtruction to prepare thoſe that were under His own Care and immediate Tuition, to fit and qualify them for the Reception of thoſe Things pertaining to the *ſpiritual Kingdom of* God. If ſo with them, then how much more ſo muſt it be with

with the Reſt of Mankind, *even unto this Day*, who wilfully, obſtinately and diſobediently reſiſt, to the utmoſt of their Power, the divine Influences from taking place with them.

ART. 181. The Jews were a ſtubborn, hard-hearted and ſtiff-necked Generation; they, though they had the Law and the Prophecies that teſtified of Him, had ſo corrupted, mangled and mutilated them with their falſe Gloſſes and abſurd Interpretations, (*like thoſe of our own Day*) that when He came, becauſe He came not according to the expected Manner they had figured to themſelves concerning Him and His coming; from theſe erroneous Ideas, confirmed by the antiquated Authority of thoſe Miſinterpretations and falſe Gloſſes of their own, whereby they would have Heaven to comply in its Manifeſtations with their clumſy Opinions, and if GOD did not evidence Things juſt according to the Method they would have it to be done, they could not comply with the Belief of its being done right; hence they were offended with Him, and all thoſe that teſtified of Him, which will probably be the Caſe now with many, concerning this my Teſtimony, in the preſent Day and Generation, though I ſhall explain, with all the Truth and Certainty of heavenly Demonſtration on my Side, the Whole of the Power and Manner of His ſecond coming to judge the Quick and the Dead; I may not be believed; (*Art.* 121.) CHRIST, when He came to the Jews, although He manifeſted Himſelf to be the promiſed MESSIAH by all the glorious Teſtimonies recorded of Him, by Evidence to their outward Senſes when He could not touch their ſtubborn Hearts, yet they did not then, nor to this Day, believe. 'Tis utterly impoſſible with GOD, as I have ſhewn already, to force Man's Free-will; therefore, there being no *irreſiſtable Salvation*, no *irreſiſtable Illumination*, no *irreſiſtable* nor *compulſory Communication* of the *Holy Spirit*, it is manifeſt our Wills, our Souls, our Spirits, our Minds, our Diſpoſitions and our Tempers,

pers, muſt accord with and accede to the Spirit's Inſtructions and Illuminations, before the ſpiritual Things of GOD, or the Myſteries of the Holy Spirit's divine Communications, can unite itſelf with our Souls and Spirits.

ART. 182. Now till this is effectually the Caſe with any Man whatſoever, he is in the Dark, as to the ſpiritual Things of GOD, the Scriptures cannot be opened unto him in the celeſtial perceptive feeling Senſe thereof, nor its divine influencing Impulſe imparted to him; therefore till he firſt receives the *Spirit* of the *Holy One*, theſe Things cannot be communicated unto him; but when he receives that, he then receives both the Dictator and the Interpreter.

ART. 183. You will now ſay, why did not the Diſciples and Followers of our LORD interpret them better, or leave them in a more clear and intelligible Illuſtration than they have done, after they received the HOLY SPIRIT?

I anſwer they have done it to the utmoſt poſſible Degree of Certainty and Accuracy, according to the Truth and Fulneſs of the Spirit thereof, in all the four Senſes of the WORD; though carnal minded Men, for the aforeſaid Reaſons cannot, nor will not ſee it as clear as they would ſeem to wiſh they could do; nor will they ever ſee it otherwiſe than as I have directed; for though the Apoſtles and Evangeliſts received the HOLY SPIRIT themſelves, they could not communicate it to others, (*Acts* 8 *Ch.* 18 *to* 24 *V.*) elſe they could have communicated it to *Simon Magus*, *ſeeing he alſo was a Believer*; (*Acts* 8 *Ch.* 13 *V.*) hence I aſſert, that they could not communicate it in the full intelligible Way they had it themſelves, no more than I could explain the univerſal Properties of Lines, Surfaces and Solids, to a Man who never ſtudied nor wiſhed to ſubmit to the Means of ſtudying them; and moreover, if the Means of obtaining this univerſal Knowledge is not truly complied with, according to the Manner ſet forth

forth in the ſecond and third Volumes of this Book, they will ſtill remain involved in the ſame myſterious Perplexity of Ambiguity, Difficulty and Doubts, (*with all ſuch Perſons*) that they have heretofore done, notwithſtanding my Attempts to render the Matter clear, and as intelligible as poſſible; all I could do, or can do, (*and would to* God *I could do more*) is to lead Mankind into the Secrets as well as I know, and am enabled to declare, and point them to, the ſame Path, whereby they may arrive at the reſt.

Art. 184. To this End, there is one Circumſtance I would willingly impreſs upon the Minds of all Mankind whatſoever, with my *lateſt Breath*, and that is, that in reading, hearing, or ſtudying the Word, they will find, in ſome particular Part, Portion, Paragraph, Chapter, Verſe or Clauſe of a Verſe, Something that will *ſtrike them*, or bear more upon their Minds, by making a deeper and more laſting Impreſſion thereon, than any other Part of the whole Scriptures; in this very Paſſage, Portion, Chapter, Sentence, Clauſe or Word, lies their Part of the Word, their true Salvation, in the perceptive feeling Senſe of which is contained their Life unto Life; every Man that is, hath his Name recorded in the *Book of Life*; here the Record ſtrikes him as if he ſaw the Letters of his Name viſibly therein, here Something tells him that Something more than common concerning him is implied or intended; this therefore, ſtrictly attended to, and cloſely followed with an unremitting Zeal, and unabated Ardour, will open to his View, perhaps at firſt, ſecond, third or fourth View, but a *faint or feeble Light*, obſcured with dark Clouds as it were, whoſe Denſity diſpels the more the Light beams forth, or the clearer Views the Reader obtains of the Paſſage under Contemplation; if he neglected every Chapter and Book elſe in the Bible and Teſtament for a Time, let him not neglect this, for in this is ſeated the Divinity of the whole Book, as to his particular Share of it, according to his State,

Caſe, or Condition, and his true and everlaſting Salvation; which might be of no Avail to another Perſon; but as I ſaid, to every Perſon under Heaven, there is their proper Portion or Part in the *Book of Life*; and it is ſeated ſomewhere in it, and if found by this Deſcription that I have here given of it, it will manifeſt itſelf to them in Time, or by ſucceſſive Readings and Reflections thereon.

To inſtance this in my Caſe, there is a Clauſe of a Verſe in the nineteenth Chapter, and at the ninth Verſe of the firſt Book of KINGS, thus,—*What doeſt thou here* ELIJAH?—This Queſtion ſtruck me as if thoſe Words that had been penned ſo many Ages ago, were uttered by a Trumpet in my Ears, I looked upon myſelf as called upon by Heaven to give an Account of what I was doing, what I was about to do, or what I had done, this led me to reflect on what I was, what my Buſineſs in Exiſtence was intended for, and what Progreſs I had made in doing *Nothing, like my Neighbours;* this ſtirred me up to an Examination of myſelf, upon the ſame Principles of the Servant in the Goſpel, to whom one Talent was committed, this brought on a Series of Reflections, a Train of Ideas, a Motive to Exertion, a Stimulus to Performance, a Deſire for Converſion, Grace and Salvation, I have obtained through Grace divine, ſuch ample Light of the Things of Heaven by this very Means, (*which Means is evidently in the Power of all Mankind*) that I have produced what you ſee in this Book; and if you have received your Portion of the ſame *Holy Spirit*, you are then, and then only ſufficiently qualified to judge of thoſe Things, and ſcan my Performance to the Bottom, and ſee if all I ſay be right.

ART. 185. Let no Man turn the Scriptures away from him nor his,—forbid it not, ye great Ones of the Earth, for Ages before ye came into Exiſtence, this Book of *Celeſtial Records* was ſettled in Heaven for the Uſe of Angels and Men; for in it they know they have, but

ye

ye think ye have eternal Life, and bleſſed is he that finds it; and I inſiſt, and forcibly reiterate the Aſſertion, that there is contained in the Bible and Teſtament a ſuitable Paſſage, Text, Verſe, Chapter, Portion or Paragraph, Sentence or Clauſe of a Sentence, ſome where or other, that particularly belongs to you, another to me, another different from either yours or mine, that particularly belongs to another Perſon, and ſo on thro' the whole Book, and thro' the whole World, and all Generations and Ages thereof to the End of Time; the Verſe, Word, Chapter, Portion or Text that particularly belongs to me, may alſo particularly belong to thouſands of other Perſons that have been heretofore in the World, alſo to ſome that are now in the World, and alſo to others that are to come after us; whereas other Paſſages belong particularly to other Perſons, on whom the Paſſage that would ſtrongly affect us, would not have the ſame ſpiritual Influence, if read and conſidered a thouſand Times over; yet their own particular Paſſage or Text would ſtrike them inſtantaneouſly; but by cloſing the book, and ſaying as *Felix* did to *St. Paul*, "go thy Way for this Time, and when I have a "more convenient Seaſon, I will ſend (*or call*) for thee "again; (*Acts* 24 *Ch.* 25 *V.*) they ſhut out thereby the firſt Glimpſe or Dawn of the Light of Heaven from their Souls, and loſe the Key, that if well uſed and conſidered, would have opened to them not only that particular Text of theirs, but alſo by being admitted into the Knowledge of that, they would be led thereby, into more Light and Knowledge of other Parts, till all was fully diſplayed to them, as clear as the open and perfect Day.

Art. 186. This grand and great Aſſertion, that has never before been inſiſted on, every Man and Woman under Heaven, or that will be hereafter under it, may and will, if they truly attend to what I have ſhewn, fully prove beyond the Certainty of Demonſtration.

Art.

ART. 187. To corroborate this Aſſertion yet farther Inſtances are not wanting, even living Witneſſes to the Truth of it, who not only owe their Converſion, but their ſpiritual Aſſurance of Acceptance with GOD, to ſuch a ſingular Paſſage, the Circumſtances or Spirituality whereof, engaged and rivetted their Attention as it were, to the Divinity it contained, though at firſt concealed or obſcurely ſeen; and if my Teſtimony can have any Weight with Mankind, I would willingly ſtake my Soul for theirs, and offer to GOD and Man, the Teſtimony of my Salvation in Support of the Truth of this Aſſertion.

ART. 188. For the literal Senſe of that particular Paſſage, contains in it as a Caſket or Caſe, like a Mariner's Compaſs Box, the ſpiritual Magnet, whoſe firſt Influence draws us, or would draw us to our native ſpiritual Treaſure that it contains, and till the Caſket or Caſe be opened, and alſo the *internal Cover* taken off, we cannot ſee the precious, precious, precious Treaſure of our Souls,—but conſtant Prayer, continual Contemplation, and ſpiritual Meditation and Reflection on that Paſſage, will, through GOD's GRACE, expoſe the whole to your ſpiritual Perception.

ART. 189. The ſpiritual Soul of Man, having really derived from GOD the FATHER of all Spirits, as we have already ſufficiently proved, they are therefore recorded, regiſtered or enrolled in the Catalogue of derivative Spirits, and as ſuch, have each and every of them their juſt Title and Claim to the State or Degree they bear in derivative Exiſtence; wherefore this Record, Regiſtry or Enrollment in the LAMB's Book of Life, (*the Scriptures*) will inſtantly ſtrike the Mind of the Perſon who meets it there, as it would in a Regimental Muſter Roll;—and the Scriptures being really and truly the *Ledger*, or chief Book of Accompts and Records between GOD and Man, kept in Heaven's Chancery, every Perſon's Accompt, with the true State of their ſpiritual Affairs, may be evidently ſeen therein

and

and readily balanced: in ſpiritual Affairs as well as temporal Tranſactions in Book-keeping, the Tranſaction has an immediate Reference or Connection with the Perſons or Parties concerned, even though the Name be not expreſsly mentioned, yet it is ſufficiently underſtood who is intended thereby, ſo alſo in ſpiritual Tranſactions, though the Text doth not expreſs the real Name and Sirname of the Perſon, yet the ſpiritual Entry made by the HOLY SPIRIT, is ſufficiently indicative of the Perſon intended;—ſearch this Book of Accompts, and you will find the Teſtimony true, you will obtain that Light into the real State of your Affairs, that will lead you to the full Poſſeſſion of your Property therein.

Corollary. This plainly ſhews, it is not in the Letters or the Type, the Paper or the Print of the WORD, in the Bible or Teſtament, that the Divinity thereof reſteth; but where the influence from the *Spirit* of GOD, obtains Admittance to our Souls and Spirits, through the Medium, Agency or Correſpondence of Connection ſubſiſting between Spirits and their Source or Origin, as ſhewn forth or expreſſed in the written WORD, which in this Caſe only acts the Part of an Herald to proclaim Salvation, *not to communicate it*; there the Paſſage in Writing or in Print receives its Divinity, as a conducting Channel, through whoſe Suitability to our ſundry and reſpective Occaſions, Concerns and Salvation, it paſſeth to us, and thence that Paſſage with Reſpect to that Perſon, has the Divinity of the whole Book, or rather, the Whole GOD-HEAD of the TRINITY ſeated therein, and thence it obtains its ſpiritual Magnetiſm of Heavenly Attraction.

ART. 190. The WORD in the literal Senſe, or according to the Letter of the Scriptures, is as Clouds, as CHRIST JESUS Himſelf declared when *He* ſaid, "*hereafter ye ſhall ſee the* SON *of Man coming in the* "*Clouds of Heaven, with Power and great Glory;*" here the true Meaning of that Paſſage is explained; the Clouds

Clouds here ſignify the external Obſcurity contained in the literal ſenſe of the WORD, *(and not the Clouds of the Sky)* the Power here ſignified is the Power, Influence and ſpiritual magnetic Attraction according as I have juſt explained it, *(Art.* 184. *to this)* and *great Glory* here ſignifies three Diſtinctions of that *Glory* that was to be revealed at His ſecond coming, whence it is termed *great*; the firſt *Glory* is the *Glory* deriving to Mankind (*per Arts.* 184, 185, 186, 187, 188, 189, *and its Cor.*) from the divine Light and ſpiritual Glory they obtain from the Illuminations of the Holy Spirit: when Man obtains the aforeſaid celeſtial Perception, or divine, influencing, feeling Senſe of the WORD, diſcovered or truly manifeſted to him, and evidenced in him, as I have ſhewn; this is *great Glory indeed*, to be illuminated and filled with the ſpiritual Power of the Holy Spirit, and to have him exiſting in us for our Guide and Conductor, our Counſellor and Dictator.

ART. 191. The ſecond *Glory*, is the divine Evidence we receive from the foregoing *Glory* that we are then in Poſſeſſion of, which manifeſts to us that JESUS CHRIST is truly the WORD of GOD, as declared by *St. John*, 1 *Ch.*—that he is alſo the ſecond Perſon of the *united Trinity*, as I have ſhewn in my Definitions thereof in *Section* 3. foregoing;—that He is the Creator of Heaven and Earth, and Lord of all Things therein,—that by *Him*, by the *Word* every Thing was made that was made, and without Him was not any Thing made that was made,—that He is the fore-ordained, everlaſting Atonement for the univerſal Redemption, Salvation and *Reſtoration* of all Things, therefore Angels and Men,—Devils and damned Spirits muſt and will be *reſtored*,—that He is the fore-ordained Means and determinate Power of GOD the FATHER for the Abolition, or rather the counteracting or ſuperſeding Power againſt the univerſal Effects deriving from the everlaſting Exiſtence of the Origin of Evil, and therefore *the Lamb that was ſlain from the Foundation of the World*, or more fully, He

was

was and is the fore-ordained Means that GOD's unerring Council decreed, before Angels or Men came into derivative Exiſtence from the *Trinity*, that ſhould be the applied Means of univerſal Atonement and Reſtoration, in Caſe *Evil* ſhould happen to take place or obtain among Spirits or Beings, that He foreſaw he could not produce nor make as pure and perfect as Himſelf, and therefore liable to *Evil*, originally attached to their Nature, as I have already proved.

ART. 192. The third Glory is, the incommunicable, *ſelf-exiſting* GOD the FATHER becoming now communicable; that was before incommunicable, on account of our unfitneſs for ſpiritual Union with Him, but this ſpiritual Manifeſtation from the Holy Spirit taking place, it conſtitutes our Purification and Sanctification, and then the Union or Communion, or communicable Union of the *heavenly* FATHER, the SON, the WORD, and the HOLY SPIRIT, being the Unity of the *Trinity* in the GOD-HEAD, takes full Poſſeſſion of our Souls and all our ſpiritual Powers, and thence ſanctifies our external Parts or Bodies by making them Temples of an indwelling GOD, juſt as the Divinity in the internal, the ſpiritual and the celeſtial, perceptive, feeling Senſe of the Word, ſanctifies the external, literal Senſe in the Letter of the Scriptures, (*per Cor. to Art.* 189.) thus that Petition "thy Kingdom come," is effectually fulfilled with Mankind.

Corollary, Hence we ſee that it is and muſt be the celeſtial, perceptive, feeling Senſe of the WORD that we firſt receive, and by receiving it, we receive the powerful Influences of the *Holy Spirit*, and that manifeſts to us the ſpiritual Senſe of the WORD of GOD, and that manifeſts to us again the internal Senſe, and that again manifeſts the literal Senſe, and ſo tranſmits the Sanctification, the Divinity, or the Spirituality of the inward Grace, from the Spirit to the Letter or literal Expreſſion, but ſeldom or never from the Letter to the Spirit. Hence thoſe who would interpret the Scriptures

tures truly, muſt begin at the Inſide of them, and come outward, or as it were, to turn them Inſide out, by which I would be underſtood, that we are to begin in the Spirit and end in the Letter, and not to begin in the Letter and hope to end in the Spirit. Hence the Light, Life, and Spirituality of the literal Word, only derives to it from the Spirituality of the internal Word, as doth the Spirituality of the internal from that of the ſpiritual Word, and that again from the divine, celeſtial, perceptive, feeling, influencing Senſe, received by Man from the ſpiritual Communications of the *Holy Spirit*.

ART. 193. Here it may be truly ſaid or aſſerted, that the literal Senſe of the WORD of GOD in the *Scriptures* reſembles, repreſents or is figured by the temporal or mortal Body of Man; the internal Senſe reſembles or is repreſentative of his internal, ſpiritual Body, (*Art.* 50 *to* 65, & 79 *to* 91.) and the ſpiritual Senſe of the Word bears ſtrict Analogy of Repreſentation to his celeſtial, ſpiritual, uncreate, derivative Soul, (*Art.* 29, 30, 39, 40, 41, 42.) and the celeſtial, perceptive, feeling Senſe of the Word is repreſentative of the *Life* of GOD in the *Soul* of *Man*, whereby the whole Man exiſteth through or by the divine Influence or Influx of ſpiritual Animation or Life giving Power to the *Soul*, deriving conſtantly to it from GOD, the FATHER of all derivative Spirits: hence the Reaſon of theſe Words, "give us this Day our daily (*Suſtenance or ſpiritual Sup-*"*port*) Bread."

Hence alſo the Reaſon and Truth of that Aſſertion, that "in *Him* we live and move and have our Being."

Thus we ſee that the natural Body of Man derives its Sanctity from the Sanctity of the inward Man, and that from the Sanctity or Influence of the Soul, derived from GOD's holy, influencing *Spirit*, and communicated thereunto.

Juſt ſo doth the literal Expreſſion of the Word in the *Scriptures* receive its Divinity, by the ſelf-ſame Mode

Mode of ſpiritual Operation or influencing Communication; whence I argue as before, that the *Spirituality* of the Word in Holy Writ proceeds not from the Letter of the *Scriptures* to the *Spirit*, but from the *Spirit* to the Letter; we muſt therefore firſt receive the ſpiritual Influence of the *Holy Spirit* before we can perceive or interpret the literal Word in the *Scriptures*, or truly know and feel what it is the Maſk or Veil of diſguiſe to, wherewith it envelopes the ſpiritual Myſteries of Heaven in Holy Maſquerade.

This is farther evident by conſidering, that thoſe Perſons who wrote them were in full Poſſeſſion of the *Spirit* and the *Subject* before it was written by them, or before the Paper received their writing.

Art. 194. To give a final or concluding Confirmation of this Aſſertion, or new Mode or Method of interpreting the *Scriptures*.

If we became immediately acquainted with the celeſtial, perceptive, feeling Senſe of the Spirituality of the Word of God in the *Scriptures*, we could then, as it were, turn the Meaning thereof inſide out, or more properly ſpeaking, we could come, as it were, out of the Light through the Twilight into the Dark, whereas we are now obliged, in general, to grope thro' the Dark into the Twilight before we can come to the Light, and when in the Light, we may poſſeſs the Light to the full, and yet we may not feel nor enjoy the Heat, Glory or warming Influence of the Sun, *we may really enjoy the Day Light without Heat*. Juſt ſo we may aſſume the Letter of the *Scriptures* as the Dark,—the internal *Senſe* as the Twilight,—the ſpiritual *Senſe* as the open Day Light, without the enlivening, cheering, animating Warmth of the ſolar Influence,—and the divine, celeſtial, influencing, feeling *Senſe* like the refreſhing, invigorating Heat of the *Sun* to cold and languid Bodies. Now if we were, as I have juſt ſaid, to become immediately acquainted, influenced or poſſeſſed of this divine, celeſtial, perceptive, feeling *Senſe*, and had it

truly implanted in our Souls, it would be then quite eaſy for us to paſs and repaſs at Will, by a divine Power of Ingreſs, Egreſs and Regreſs in our Souls, out of the celeſtial, perceptive, feeling *Senſe* through the Light, or ſpiritual *Senſe* into the Twilight or internal *Senſe*, and ſo from that into the Dark or literal *Senſe*; and ſuddenly, at our Will, paſs back through the Dark into the Twilight, thence into the open Day Light, and again into the Heat and full Influence of the *Sun*, that vital, animating *Sun* of the World of Spirits.

ART. 195. Now to prevent all Mankind hereafter to the End of Time, or Termination of all human Exiſtence, from *groping* in the *Dark* to find out the true Interpretation of every Part, Portion or Paſſage in the *Holy Scriptures*, in their true ſignificative Senſe and ſpiritual Meaning, I ſhall here give them one of the unerring Keys that will infallibly open all and every Myſtery thereof; the other Keys are reſerved to their proper Places.

ART. 196. The heavenly Climax, that ſpiritual Ladder that *Jacob* ſaw, (*Gen.* 28 *Ch.* 12 *V.*) by which Mankind, as Angels, (*per Art.* 79 *to* 91.) may or muſt aſcend to the full fruition, full Poſſeſſion and full Aſſurance of the *Holy Spirit*, *which I have declared to be the only true Means whereby to become an Interpreter of the* WORD *of* GOD, *and is in Fact the only true Means alſo whereby any Man whatſoever may truly become a Prophet, as great as any mentioned in Scripture*, conſiſts only of a few *Steps* and are neither more nor leſs than what follows, according to their due Order, Arrangement and Dependence on each other, in what is termed by ſome a gradual Converſion.

Axiom,—All Men are concluded in Sin and Unbelief.

Therefore all are in the Dark, (*Art.* 194.

The very firſt Step with *Devils* and *damned Spirits* towards their *Reſtoration*, is RECOLLECTION.

1st STEP.

The very first Step towards a *Restoration* with Mankind, is Contemplation, Consideration or Reflection.

This, if you give Way to it at any Time, in any Place, or in any Circumstances, by permitting and not opposing it, (*Art.* 15, 66 *to* 68.) will bring you to the second Step.

2d STEP.

Self-examination,—which includes in it, the first Sight of what Abominations, Contaminations, Transgressions and Guilt have tarnished or stained the original Purity of our Nature, and what Sin and Evil we have committed, with every Breach of the Laws of God and Mankind.

3d STEP.

A Desire for Reconciliation, Restoration, Pardon, Peace and Happiness, with God, with Mankind, and with ourselves.

4th STEP.

Reformation.—Reformation of Conduct towards God,—towards Mankind,—and towards ourselves and Families, will be the natural Result of the three foregoing Steps,—they will have such an Influence on our future Conduct, as to produce in us such a Degree of *Light* into our State and Condition before God, that we may be truly said to have arrived at the End of the second Stage of our Journey,—out of the Stage or State of Darkness in which we first walked, into the Twilight, which now dimly shews us by its faint and feeble Glimpse, our wretched and deplorable State by Nature and by Practice.

5th STEP.

Humiliation.—Self-abasement,—Self-abhorrence, Self-conviction,—and Self-condemnation before God, and before Man. (*per Art.* 139, 172.)—What is this?—The Spirit of God within you reproves,—convicts,—condemns. (*Art.* 32 *to* 34, *also Sect.* 8.)

6th

truly implanted in our Souls, it would be then quite eaſy for us to paſs and repaſs at Will, by a divine Power of Ingreſs, Egreſs and Regreſs in our Souls, out of the celeſtial, perceptive, feeling *Senſe* through the Light, or ſpiritual *Senſe* into the Twilight or internal *Senſe*, and ſo from that into the Dark or literal *Senſe*; and ſuddenly, at our Will, paſs back through the Dark into the Twilight, thence into the open Day Light, and again into the Heat and full Influence of the *Sun*, that vital, animating *Sun* of the World of Spirits.

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Axiom,—All Men are concluded in Sin and Unbelief.

Therefore all are in the Dark, (*Art.* 194.

The very firſt Step with *Devils* and *damned Spirits* towards their *Reſtoration*, is Recollection.

1st STEP.

The very first Step towards a *Restoration* with Mankind, is Contemplation, Consideration or Reflection.

This, if you give Way to it at any Time, in any Place, or in any Circumstances, by permitting and not opposing it, (*Art.* 15, 66 *to* 68.) will bring you to the second Step.

2d STEP.

Self-examination,—which includes in it, the first Sight of what Abominations, Contaminations, Transgressions and Guilt have tarnished or stained the original Purity of our Nature, and what Sin and Evil we have committed, with every Breach of the Laws of God and Mankind.

3d STEP.

A Desire for Reconciliation, Restoration, Pardon, Peace and Happiness, with God, with Mankind, and with ourselves.

4th STEP.

Reformation.—Reformation of Conduct towards God,—towards Mankind,—and towards ourselves and Families, will be the natural Result of the three foregoing Steps,—they will have such an Influence on our future Conduct, as to produce in us such a Degree of *Light* into our State and Condition before God, that we may be truly said to have arrived at the End of the second Stage of our Journey,—out of the Stage or State of Darkness in which we first walked, into the Twilight, which now dimly shews us by its faint and feeble Glimpse, our wretched and deplorable State by Nature and by Practice.

5th STEP.

Humiliation.—Self-abasement,—Self-abhorrence, Self-conviction,—and Self-condemnation before God, and before Man. (*per Art.* 139, 172.)—What is this?—The Spirit of God within you reproves,—convicts,—condemns. (*Art.* 32 *to* 34, *also Sect.* 8.)

6th

6th STEP.

Firm and unalterable Reſolution to forſake Sin of every Denomination whatſoever, and to return by the direct Way, to the true Door of the Sheepfold of Righteouſneſs and Salvation; and obtain a full Application of CHRIST's Righteouſneſs imputed to you by *Grace* through *Faith*.

7th STEP.

Applying and uſing *the inherent Means of Grace you have*, which is given originally to all Men indiſcriminately, whereby they are in continual and abſolute Poſſeſſion of the Power and Means to obtain a full and ample Reſtoration of their loſt Eſtate. (*See Art.* 12, 13, 14, 15, 66 *to* 68, 109.)

8th STEP.

True and genuine Repentance,—which includes in it a true and ſincere Contrition,—a deep Regret,—a heartſelt Sorrow,—and a penitential Mind for all former Sins and Tranſgreſſions, whether public or private, open or ſecret, Sins of Omiſſion as well as Sins of Commiſſion againſt GOD,—our Neighbours,—or ourſelves and Families. (51 *Pſal.* 17 *V.*) This is not to be continued only for a Spurt, or during the tertian or quartern Whim of a religious Ague Fit, that may ſometimes operate on our ſpiritual Fancy every ſecond or third Day, or every ſecond or third Sunday, while the Interſtices of the Interim are filled up with a cool Indifference to ſpiritual Concerns, as if no ſuch Thing was meant or intended.

9th STEP.

Forſaking your Sins,—this includes in it a *Riſing all at once*, and inſtantly ſhaking off the Yoke and Bondage of Sin, making no Manner of Excuſe whatſoever, nor admitting any Pleas for Procraſtination; but with energetic Power, Might and Strength, riſing ſuperior to every Species of Evil, by tearing yourſelf away violently and forcibly, (*Art.* 15.) from whatſoever would

be

be a Bar or Obſtruction to your Reſtoration to that forfeited Eſtate, your inherent and undoubted Right to that heavenly Manſion in *Abraham*'s Boſom, viz. *Abraham*'s Faith, (*Art.* 42, 65) thus you are to caſt aſide every Weight and Encumbrance, and the Sin that moſt frequently or eaſily beſets you, that you may run the Race that is ſet before you. Hence the Occaſion for the NEW COVENANT in the *third Volume* of this Book.

10*th* STEP.

Conversion,—which includes in it the utmoſt poſſible Degree of Proof, that your Soul, your Mind and ſpiritual Powers can convincingly receive of your Renewal from the Error of your former Ways; to Grace and Faith in Jesus Christ.

11*th* STEP.

Regeneration,—whereby you have the Demonſtration of ſpiritual Certainty and Aſſurance in your Soul, that you are *born* again of the Spirit, that is, that you are intirely become a new Creature, in all the ſpiritual Powers, Faculties or Attributes of the Trinity of your Nature, (*per Art.* 79 *to* 91) none of the old Man, nor the former Deeds, Evils or Propenſities remaining in you, but what you have intirely under Subjection to God, and under the Dominion and Controul of your ſpiritual Powers, (*Art*, 12, 13, 14, 15, 72 *to* 74) thus born again of the *Spirit* of God, and ſanctified with the Illuminations of his Grace and *Holy Spirit*, you are brought to the End of your third Stage, equal to the clear and perfect Light of open Day.

12*th* STEP.

Remission and forgiveneſs of all your Sins,—whereby you feel and find, and art ſpiritually convinced and certified, that all your Sins are pardoned; (*Ezek.* 18 *Ch.* 27 *V.*) and this *feeling Senſe* muſt be as evident to your whole Soul and ſpiritual Powers, as the Evidence

you

you receive or feel when Hunger is ſatisfied, or bodily Pain or Sickneſs removed, or a heavy Burden withdrawn.—This Teſtimony or Demonſtration you may obtain, by and through the Application of the univerſal Atonement; and the Promiſes of God to thoſe who have truly and ſincerely repented, (*"for he pardoneth and abſolveth all them that truly and ſincerely repent, and unfeignedly believe his holy Goſpel,"*) and have unreſervedly ſubmitted their whole free Will, to be entirely governed by God's free Grace, by the foregoing Steps, whereby they become the ſealed and acknowledged Heirs of the Kingdom of God, now ſpiritually realized to them.

13th STEP.

Evidence thereof by your Life and Converſation, in all your Thoughts, Words and Actions, in the moſt ſecret Privacy as well as public Manifeſtation; your Faith and good Works are now become acceptable with God, and not before, for this very efficient Reaſon,—they are now meritorious in His pure Sight, inaſmuch as if they were done by Christ Himſelf in Perſon,—ſeeing you are now become united to Christ, and He and you are one, He dwelleth in you, and He is then the true Vine, and ye are then the Branches, ye are then the Body, or Members of His ſpiritualized Body, of which He is the living Head; then are all your Deeds ſanctified by Him, and for His Sake accepted, becauſe they are done in Him, by Him, through Him, and for Him, which could not poſſibly be the Caſe before, let Men ſay or fancy what they pleaſe; good Works done before this State of Union with Christ and your ſpiritual Powers, have not the Nature of Sin, (13 *Art. Proteſtant Religion*) for they are approvable with God, and Sin is not approvable with Him,—but they being unfounded in ſpiritual Steadineſs in Christ, they are only approvable, but not acceptable with God, till after the Marriage between you and Jesus Christ is ſolemnized, or at leaſt till you are eſpouſed or betrothed

to Him, till then you cannot claim His Property or Goods as yours, nor neither is your Property or Goods His; your good Works are not done for Him as He would do them for Himſelf, which would be the Caſe, if Union had taken Place between you in the Manner it ought.

14*th* STEP.

That you find the Intercourſe open between God and your *Soul*: in this you muſt be perfectly clear, that you have a conſtant Acceſs to God ſpiritually realized to you; it muſt not be, as it were, a coming and going Acceſs, ſometimes felt, or underſtood to be ſo, and ſometimes not;—ſometimes real, and ſometimes doubted of;—ſometimes in lively Exiſtence, ſometimes dead and lifeleſs.

15*th* STEP.

That you have conſtant Union and Communion, or Fellowſhip, with the *Holy Spirit* of God, and that this Union, Communion or Oneneſs of *Spirit* with the divine *Spirit*, will lead you into all Light, Life and ſpiritual Manifeſtation of the deep Myſteries and hidden Councils of God, and all that pertaineth to the World of *Spirits*, the Kingdom of God, and the *Reſtoration* and *Salvation* of all derivative Beings or Exiſtences; this will lead you to the fourth and laſt Stage of your Journey to the Top of the Ladder, higher up than *Piſgahs* Top, where *Moſes* ſtood, where you will enjoy every Proſpect of this heavenly Landſcape that Light can make manifeſt; here you experience the Light, Life, Heat, Influence and ſpiritual, animating Power of the glorious *Sun* of the inviſible World, in as full and ample a Degree as the Angels enjoyed it before their Fall, or as Adam enjoyed it before his Fall: then, and then only, you are fitly qualified to become an Interpreter of the Word of God, as it is contained in the Scriptures;—then you obtain one of the chief Maſter-keys that opens the whole Myſteries of the Interior of the divine Cabinet Council;—then you are in full

poſſeſſion

Poſſeſſion of the Dictator, the Interpreter and the Interpretation;—then you are ſpiritually ordained of God for every ſpiritual Function, having paſſed your Noviciate State as a Probationer for eccleſiaſtical Preferment in Christ's own College, and taken out your ſpiritual Degrees as Maſter of Arts and Doctor of Divinity, in that School that is the only true eſtabliſhed School for conferring Degrees in ſpiritual Authority.

N. B. After thus arriving to the utmoſt poſſible Height of ſpiritual Purity, ſpiritual Intercourſe, ſpiritual Union and Communion with God the *Father*, God the *Son*, and God the *Holy Spirit*, that Mankind can attain to in this Life, there does ſtill, and for ever will exiſt the ſame dangerous Poſſibility of falling or apoſtatizing from this happy State, that there did exiſt with *Adam's* falling, or the rebel Angels: Nothing can prevent this but conſtant freſh Supplies of our daily Bread, our ſpiritual Food or Suſtenance; this will ſuſtain our ſpiritual Life and Light in its full Vigour and conſtant Stability of Exiſtence, juſt as the Food we took Yeſterday will not prevent our Hunger to-day; neither will the Supplies of Grace, nor ſpiritual Life or Animation, formerly received, ſuſtain our ſpiritual Exiſtence in the divine Life, therefore it muſt not only be daily, but momentarily received and continued in a conſtant, uniform Supply, without any great or viſible Perception of Ebb or Flow. (*Art.* 10, 11, 12, 69, 70.)

Quære.—How long Time would it require or take to perform and obtain all that you have here ſet forth, in theſe fifteen Steps?

Anſwer.—— Juſt as long as it took the *Prodigal Son* in the Goſpel, 15 *Luke*, 11 *to* 32 *V.* from the firſt Inſtant of his Conſideration, Contemplation or Reflection, *(per 1ſt Step)* till he received, in his Reſtoration, the full Fruition of all he had loſt by his Departure, Fall or Apoſtacy from his Father, from his Inheritance, and from his Birth-right, which will be evidenced in the following Paraphraſe on that important Parable of our Lord.

1ſt. VIEW.

According to the literal Senſe or groſs Interpretation of Mankind in the Dark.

ART. 197. From the eleventh to the thirty-ſecond Verſe of 15 *Luke*, we view a Hiſtory of a younger Brother requiring his Fortune, Portion or Patrimony from his Father, and after receiving it, departing with it into a foreign Country, and being his own Maſter at Free-will, he there ſpends, waſtes and loſes all, &c.

The Whole of this Hiſtory then, to Mankind in the Dark, in its literal Senſe, carries no greater Weight nor deeper Senſe with it than *Gulliver's Travels*, or *Robinſon Cruſo* quitting his Father and Friends in England, and taking his Fortune as a Cargo to a diſtant Part of the World, and by Misfortune, loſing it, and after a Variety of Viciſſitudes, thinks, when in deep Diſtreſs, of his native Home, his Father and his Relations or Kinsfolk, and deviſes Means to return; thus *(per Art.* 163.) it hath no deeper Effect upon us than any other ſimilar Hiſtory.

2d VIEW.

According to the internal Senſe, or ſcientific Mode of eccleſiaſtical Interpretation, with thoſe in the Twilight, from ſchool Divinity.

ART. 198. Under this ſecond View of the ſame Subject, the *RELIGIOUS VIRTUOSO* diſcovers a parabolic Hiſtory, in which, along with the foregoing Impreſſions made on his Mind, by the Effects deriving to it from the Circumſtances of the hiſtorical Tranſactions, and a Fellow-feeling for the Hero of the Hiſtory, as if he had been an Eye-witneſs to them, or had tranſacted them himſelf, he alſo diſcovers, that as the Perſon who introduced this parabolic Hiſtory was allowed and declared to be the Founder of the Syſtem of our religious Tenets, he muſt therefore have ſome deeper Object of religious Concern in view, when he related it for the Inſtruction or Reproof of his Hearers, and alſo all Mankind with them, than a bare Relation

of hiſtorical Fact; and when he contraſts the parabolic Hiſtory with the Plot or whole Tenor of the Subject, and by conferring and comparing the Context with the Text, and thence deducing ſuch Inferences as he can collect or accumulate from the foregoing and ſubſequent Cauſe or apparent Reaſon, that it was introduced or deſigned to illuſtrate; he then reflects, collects, applies and arranges his Aphoriſms, Inductions and Annotations in due Order, and critically curious in his reſearches, concludes he is juſt right in aſſerting his Production to be the very Import and true Intent of the divine Spirit who dictated, or Perſon who introduced it; and if he be a Perſon of Rank and Diſtinction, high Birth, great Learning, fine Talents, or dignified State in the Church, it is a thouſand to one, but his Interpretation or Annotations will be received with Applauſe, approved of by, Nem. Con. Conſent of the Fathers, confirmed by Decree of a general Council, eſtabliſhed by Antiquity, and ſtoutly contended for with Fire and Faggot, Ages after he's dead.

The beſt of theſe Annotations or Interpretations extant, that I have ſeen, on this Parable, goes no deeper into the Meaning or divine Myſtery thereof, than that of aſſerting it to be a Rebuke to the *Scribes* and *Phariſees (the Expounders of the Law)* thoſe Rectors and Curates, or inferior Prieſts and Miniſters of the Jewiſh Church, for their taking Offence at CHRIST's receiving Publicans and Sinners, which has ſince that become to be underſtood as an Intimation or a Type, that the Gentiles ſhould be ſhortly received into the Fold of CHRIST, ingraſted into His Church, and adopted, as well as the Jews, the choſen People: now this Parable, with the Rebuke it contained and intended againſt thoſe ſelf-righteous Jewiſh Rabbins, ſhewed evidently to them, as well as it ought to us now, that if they were as righteous, as juſt, and as perfect as they pretended, they could then have no real Occaſion to murmur (28 *V.*) at His receiving and juſtifying others, when they ſtill enjoyed

enjoyed as much as if no ſuch Circumſtance could or did take place, or as if the Gentiles were not to be received at all.

Juſt as if it would be alſo the Caſe now with the inferior Clergy of the preſent Day, when they find from the Context of the ſundry Sections of this Book, as the jewiſh Rabbins did from this Parable, that their Lives, Actions and Self-righteouſneſs is condemned, rejected and expoſed, not only to their own Self-condemnation or Self-examination, but alſo to the public View and Abhorrence of Mankind; they take Offence at the Doctrine of Salvation and Reſtoration of Devils and damned Spirits, whom they have heretofore looked upon and preached againſt their Salvation, with as much Vehemence as thoſe jewiſh Rabbins condemned and denounced the *Publicans* and *Sinners* of their Day, and inwardly or outwardly objected to their Reception: ſo it will be a parallel Caſe now; they will not *(perhaps in general)* be entirely ſatisfied hereafter, when they come to that Part of my Doctrine that aſſerts an equal Opportunity (*or nearly ſuch*) of Salvation with the *Arch-devil* himſelf, and all his Crew, as with thoſe Grinders of eternal Damnation, to all thoſe they don't chooſe to admit or introduce into Heaven upon their own Plan of getting there; and I am apprehenſive if an Offer of acceptance of a Place in Heaven was made them, they would *grumble* very much, and ſcruple the Acceptance, if they thought there would be reſtored Devils in it, and well they might, after backbiting and belying them, and thinking themſelves, *like the Phariſees*, too good for ſuch company, though their Maſter Jesus Christ ſet them the Example.

3*d VIEW.*

According to the ſpiritual Senſe or Interpretation of the Holy Spirit, like the clear and ſteady Light of open Day, (*Arts.* 117, 118, 127, 165, 167, *Cor. to Art.* 192, 194.)

Art. 199. Let us *now* go round to the other End of the ſpiritual Optic Glaſs, and take a third View of this ſame Subject or parabolic Hiſtory. To

To be truly capable of taking this View, we muſt be qualified like Aſtronomers; before they take Obſervations for Calculations, they are exerciſed and converſant in the Mode or Method of the whole Proceſs to be performed, from whence they are determined to deduce their Aſſertions concerning the Reſult of ſuch Obſervations; and this Qualification, with the Method and Means of obtaining it, is partly ſet forth and explained in the foregoing Part of this Section, particularly in the aforeſaid fifteen Steps, which will be rendered general or univerſal in the third Volume of this Book, when we come to the Inſtitution of the NEW COVENANT. Under this View and this Qualification for taking it, we inſtantly ſee, with a ſteady and uniform Stability of ſpiritual Perception, the Interior of the whole Council of GOD, with reſpect to the Salvation of all derivative Beings whatſoever, as we really do, when we ſpiritually view or interpret any other Part of the WORD as well as this, we ſee at one Glance, the whole Reception, Reſtoration and Adoption of Sinners,—we ſee the whole Reception, Reſtoration and Adoption of the Gentiles, *and the Rejection of the Jews*,—we ſee the whole Reception, Reſtoration and Adoption of *both* the rejected Jews and Gentiles into CHRIST's Kingdom of the MILLENNIUM, *that has now commenced*,—we ſee the whole Reception, Reſtoration and Adoption of Devils and damned Spirits, thus prefigured by Jews and Gentiles, Publicans and Sinners,—we ſee the whole Reception, Reſtoration and Adoption of all former or future Apoſtates whatſoever, whether ſpiritual or temporal Beings.

This general or univerſal Reception, Reſtoration, Adoption and Salvation of Devils and damned Spirits, is, and will be ſo evidently proved and demonſtrated before we finiſh this Book, that Mankind will have no more Room to be offended at their Reception, Reſtoration or Adoption, than the Scribes and Phariſees had at the Reception of Publicans and Sinners by CHRIST, when

when properly conſidered from the Context of this Parable, ſtill left on Record for this very Purpoſe.

My Annotations or Interpretations of the Whole of this parabolic Hiſtory, is reſerved for another Place.

4th VIEW.

According to the divine celeſtial perceptive feeling Senſe of the HOLY SPIRIT*'s own Inſtruction, as taught in* CHRIST*'s School of Divinity; equal to the Heat and animating Influence of the Sun.*

ART. 200. Under this View of the ſame Hiſtory, we feel as CHRIST JESUS Himſelf felt, for the Reſtoration of all the loſt Apoſtates; we feel the Flame of holy Deſire and ſpiritual Anxiety enkindled in our Souls, for their Salvation and Return.—*We* FEEL *as well as* SEE.—Our Oneneſs of Spirit with CHRIST, *(per* 13 *&* 15 *Step)* impels us to the Extremity of Love for all the Beings for whom he ſuffered, and prompts us by an holy Excitement of divine and ſpiritual Generoſity, to uſe our beſt Endeavours, by every Means in our Power to procure the Salvation, and prevent the Damnation of all, and propels us to exert the ſame Activity and Alacrity we would do to ſave the Life of a drowning Parent, or our Child out of an Houſe on Flames.—This divine, celeſtial, perceptive, feeling Senſe, includes in it the three foregoing Views, in the ſame Degree with us, as it did with CHRIST Himſelf while in the Fleſh, we perceive in ourſelves, in our very Souls and Spirits, the full Force and Meaning of this whole Parable, or any other Parable or Portion of the WORD; we perceive and know to a Certainty, what every Word and Turn of Expreſſion in the Whole of the Tranſactions ſignify,—we feel for them as we would for ourſelves,—we would lay down our Lives freely for their Reſtoration.—In ſhort, the divine, celeſtial, perceptive, feeling Senſe of the WORD of GOD in the *Holy Scriptures*, renders the Whole of them as clear, and as diſtinctly comprehenſible in their Evidence of what they were originally

originally deſigned or intended to manifeſt, as if we were actually the Perſons or Prophets who wrote them, (*Arts.* 33, 40, 56 *to* 65, 79 *to* 91, 117, 126, 128, *and this Section explains why it is ſo.*)

I don't hereby inſinuate, nor would I wiſh to be underſtood, that every Chapter, Verſe, Paſſage, or Paragraph throughout the Bible and Teſtament, have all equally alike thoſe four Senſes, of internal ſpiritual Significancy, couched under a Maſque; this is by no Means the Caſe,—there are, as all Men of Letters allow, and I allow they are right, many Paſſages, &c. that might be paſſed over, as not being of equal Depth or Profundity with the reſt, yet notwithſtanding, there is a Vein runs through the whole of the truly ſpiritual Part, that like an endleſs Chain, hath every Part its Dependencies on the foregoing and following Links thereof, and this Connexion ſubſiſts unbroken, notwithſtanding the viſible Interruptions the Subject apparently ſuffers, by the Intruſion or Introduction of Paſſages interſperſed here and there in ſundry Places, that might to all Appearance, be left intirely out of the Bible, and ſeemingly have no Connexion or Correſpondence either with one another, or with the main Deſign, as Mr. Paine *obſerves.*

Art. 201. What can Mankind do towards accelerating the Reſtoration and Salvation of Devils and damned Spirits from *Hell* ſpiritual?

Anſwer.—A great deal more than ever the Church of Rome did towards releaſing Souls from Purgatory.

When the Eſpouſals or Marriage between Christ and his Church, or which is the ſame Thing, when every Member of Christ's Church is united to Him by *Bond* and *Covenant*, by ſpiritual Union and Communion, by Means of applying for it according to the foregoing fifteen Steps, and the new Covenant together,—then it may be ſaid, the Kingdom of Christ is eſtabliſhed, the Church militant has become the Church triumphant, the ſpiritual Union of God and the Lamb with *all* Mankind is then realized, by their Union with the whole Church and every Member thereof, the Dominion

minion of Sin and *Evil* being thus counteracted, abolished or overthrown by Mankind giving up their whole free Wills, to be intirely governed by God's free Grace, and He that was before incommunicable, now becoming communicable, by His Union and Communion with this renovated Church, or Spouse of the Lamb, the Devil and his Angels will see, that notwithstanding all that was done by the Influence of original Evil and its Effects, to oppose this Kingdom of Christ, and its Establishment in the Salvation of Man, it has nevertheless been fully accomplished and confirmed; this Establishment of Christ's Church, and the Promises and divine Predictions thereof being truly fulfilled, will bring them to a *Recollection*, (*per Art.* 196.) that the universal Salvation of all Apostates whatsoever, according to God's unerring Decree, (*a Decree and Doctrine they are by no Means ignorant of, though neglected and disregarded like many of our own at present*) will be also accomplished, and though they have (*like ourselves*) manifested a Spirit of Opposition against all Good and Grace since their Fall, and though they be said to believe and tremble, their Faith and Fear not being of a convincing, convicting or converting Nature, but rather the same with that of our modern Professors or nominal Believers in the Christian Church at this Day, who say the Creed, but feel not its Effects upon their Souls, Minds, Tempers nor Dispositions, so as to produce Conviction or Conversion; I say, though this is their Case as well as ours, yet when they will hereafter see in others, what true Conviction and Conversion hath procured for them, it will have such Effect upon their angelical Powers, or the whole System of their spiritual Attributes, that they also will suffer Conviction from Recollection to take Place, and so be persuaded into a Belief of those Things they formerly knew, and so being convinced, convicted and converted, they will unanimously throw down their Weapons of Rebellion, and return to their Allegiance, la-

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ment their Apoſtacy and ſpiritual Treaſon, receive a general Amneſty, Reception, Reſtoration and Readoption.

Art. 202. Thus the accelerating the coming or Eſtabliſhment of Christ's ſpiritual Kingdom, which is manifeſtly a Work that depends much upon the cheerful Concurrence and ſpiritual Alacrity of all Mankind, I might have ſaid, it depends intirely upon the Will and Power of Man to perform, is the only true and obvious Means for procuring under God, the Reſtoration, Reception, Salvation and Readoption of all and every Inhabitant of *Hell* ſpiritual, all which will be made more abundantly evident as we paſs on.

What a Spur to holy Excitement this muſt be to all Mankind, to be truly certified that it is by and through their Means, that all the unhappy angelic Beings, the Offspring of God our Father, thoſe Outcaſts of Heaven, our Brethren in Miſery and Diſobedience; and alſo our natural Parents, Friends and Relations whom we once delighted in, and whom we perhaps were the very Means of ſending to Hell, muſt and are to be reſtored, by the very Means I have juſt declared.

Where, where will there be found hereafter, the Wretch or Wretches that will uſurp more than Almighty Power, to ſhut the Gates of Mercy on the Sons of God, and the Brethren of Jesus Christ, and cloſe up in everlaſting Darkneſs, Miſery, Woes and Curſes, their Wives or Huſbands, their Parents or their Children, to all Eternity of Eternities, or as long as God is to be God; will erring Mankind ſtill inſiſt upon thoſe blaſphemous Aſſertions, that would evidently diſgrace the Mercy of the Devil himſelf, according to the former Ideas we have entertained of him. Forbid it, gracious Heaven! that we ſhould add one Grain of Guilt to our foul ſtained Conſciences, by ſuch uncharitable and unfounded Aſſertions in future. *Rather let us act conſiſtent with true Chriſtian Tenderneſs and Compaſſion, and ſince our Forefathers through Ignorance*

and

and Blindneſs, have uncharitably ſhut the Gates of Hell on all therein, to everlaſting Eternity; let us force them open (Art. 15.) and liberate our Brethren confined in this ſpiritual Baſtile, and ſurpriſe them into an Acknowledgment, that there are Heroes for religious, as well as political Liberty.

Art. 203. Thus, I have *ſaddled*, not only every Man's own Salvation upon his own Back, with all his Sins and Tranſgreſſions of every Denomination,—but I have alſo *ſaddled* all Mankind in general, with the deteſtable ungracious, and moſt reprehenſible Guilt of keeping the Devil and his Angels, thoſe heavenly derived and well beloved Offspring of the moſt High God,—as alſo the Souls of the damned or departed of our Brethren, Friends or Parents, out of their celeſtial Inheritance, in helliſh Pains and Bondage, the uncharitable and hard-hearted Wickedneſs of ſuch abominable Apoſtacy, and deteſtable Oppoſition to what God is conſtantly ſeeking by every Means in His Power to reſtore, ſets all Mankind in the ſame envious and malevolent Point of View with the Dog in the Manger, or the Oppoſition of the Jews to Christ and His Church; and by our thus withſtanding and oppoſing the Coming, Fulfilling or Eſtabliſhment of Christ's Kingdom, which we pretend daily to pray for in the Lord's Prayer, from this heretoſore hidden Motive, we keep both ourſelves, our Brethren, our Parents, and our Deſcendants, and all Beings whatſoever, (*as ſhall be better proved hereafter*) from the Bleſſings they would enjoy in their Reſtoration to their loſt Eſtate or forfeited Inheritance;—I hope Mankind will now deeply reflect and ponder on theſe Things, and try if I am right in my Aſſertions.

Art. 204. To this great End, to this ſole Object, to this final Aim, all Points of Doctrine, all Syſtems of Divinity, all Precepts, Preaching and Examples of Christ Jesus and His ſpiritual Followers tend, as to a Focus or common Centre; in the full Accompliſhment of this grand Deſign of the Holy Trinity, all

God's *Decrees* will terminate that were propoſed by Him for its Completion; the Man, the Sect, the Congregation, the Nation or the People who obſtinately and wilfully oppoſe this great End, this glorious Plan of univerſal Salvation, with the ſhorteſt and readieſt Method of obtaining it, after thus knowing and becoming acquainted with it, muſt be in a dreadful State before God and their own Conſciences.

Art. 205. Now from this clear Manifeſtation, this evident Diſplay of the Scriptures, their Import and their End, that has ſo long been diſguiſed to Mankind under the myſterious Perplexities of Claſhing Opinions, ambiguous Interpretations, and contradictory Creeds and Doctrines, we behold their whole Scheme, Tenor, Driſt and End all centered in the univerſal Atonement of that vicarious *Sacrifice*, of the pureſt impeccable Matter or bodily Subſtance joined with pure *Spirit*, and pure ſpiritual Body, in the Union of the *Trinity* in Man in Christ Jesus as Man; this being the fore-ordained Means for accompliſhing this great End that depended upon it for its Fulfilment; all which being known, one univerſal Opinion reſpecting thoſe Things will now take place, and produce or procure one univerſal Mode of Worſhip, which will conſtitute and comprize one univerſal Church, under one univerſal Head, in an univerſal Unity of Sentiment, Faith and Practice, which will now be univerſally purſued by every human Being under Heaven, and all their Offſpring to the End. This being all that was wanting, or all that was to be made known or promulgated to Mankind, as alſo the only chief Reaſon of the firſt or ſecond Coming of the Messiah; when this want is ſupplied, when theſe Reaſons are evidenced, when His ſecond coming to Judgment is manifeſted, then thoſe *Scriptures* that teſtified of all thoſe Things will have fulfilled their Office, and be no longer uſeful or ſerviceable to point out or explain what is thus perfected and accompliſhed: the Prophecies in the old Teſtimonies

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(Teſtament) reſpecting the coming of the LORD JESUS, His Life, His Death, and for what End He was ordained, when He came according to thoſe foreſigured Predictions or Prophecies, and ſuffered and gave the laſt expiring Groan on *Calvary*, and ſaid, all is finiſhed, were then no longer uſeful for the Purpoſe they were deſigned to teſtify or manifeſt; and in that ſame Inſtant, the repreſentative ceremonial Worſhip in the Jewiſh Church for ever ceaſed, like the Oracles and Idols that were ſtruck dumb at His Birth; for the external Repreſentation became uſeleſs when the internal Things they repreſented became manifeſt: juſt ſo it will be now, the literal Expreſſion of the WORD of GOD in the Scriptures, that had been heretofore the *Veil* of this *ſpiritual Temple*, and concealed the *Holy* of *Holies, is now rent in twain from the Top to the Bottom.*

ART. 206. The Clouds thereof that concealed the Divinity of the SON of GOD is diſperſed.

The external Maſque, Caſe or Covering, in the literal Expreſſion of the written WORD, that concealed the divine, celeſtial, perceptive, feeling Senſe thereof is taken off, therefore we ſee the interiors of its divine Myſteries evidently manifeſted in all the reſplendent Mercies, Majeſty, Divinity and Fullneſs of the GOD-HEAD.

ART. 207. The old and new Teſtimonies *(Teſtament)* having thus received their Fulfilment by accompliſhing all they were intended or originally deſigned for, they are then no longer uſeful for that Purpoſe, their Authority entirely ceaſes, they receive a full and final Repeal from their divine Author, who now aſſumes their Authorities to Himſelf alone.

ART. 208. For when the LORD JESUS manifeſts Himſelf to all Mankind in the full Power and Influences of His *Holy Spirit*, in their Hearts, Souls, Minds, Tempers and Diſpoſitions, according to the foregoing fifteen Steps, together with the NEW COVENANT, *(Third Volume)* and that the Eſpouſals or Marriage of CHRIST JESUS with His new Church and every Member

ber thereof hath taken place, then are they all in the full Poſſeſſion of that joyful Certainty and full Fruition of the *Holy Spirit*, that the Holy Scriptures were deſigned to point out the Means of Accompliſhing or obtaining; they are then no longer neceſſary for this End, as I have ſaid before, they then ceaſe to be uſeful for obtaining that which we are already in the full Poſſeſſion of, we are then ſaid "*not to be under the Law but under* "*Grace:*" the Law is therefore abrogated or repealed, the Law and the Goſpels ceaſe for ever, juſt in the ſame Manner that the jewiſh Law, ceremonial Worſhip and external repreſentative Rites thereof ceaſed, when CHRIST fulfilled what they figured forth the Accompliſhment of; ſo they can now no longer aſſiſt to obtain what is already obtained, nor point out what is already made manifeſt; the Office of a Schoolmaſter ceaſes when his Inſtruction ceaſes to be farther neceſſary or uſeful, *all Doctrines, Rites and Church Eſtabliſhments ceaſe, when what they were deſigned for is accompliſhed.*

ART. 209. But though the Ceſſation of the Authority and Doctrines of the *Holy Scriptures* be a Thing that cannot now be doubted of, from the aforeſaid Reaſons, yet on account of the Spirituality of the celeſtial, perceptive, feeling Senſe they contained and were the Maſk of, to preſerve it from Pollution, Contamination or Prophanation, they muſt and will be ever ſacred, though not authoritive; they will be read and venerated with the ſame holy Eſteem we expreſs for the Prophecies that were written before our SAVIOUR came, of whoſe coming they teſtified; they will be read and thoroughly underſtood by our Deſcendants after the ſecond coming of CHRIST, in their true ſignificancy and Explanation; they will be edifying and inſtructing to them, by ſhewing them clearly the Means the LORD made uſe of to accompliſh His divine Purpoſe with us their Anceſtors; they will be chronological Records of the former Dealings and Tranſactions of the LORD JEHOVAH and His ſpiritual Followers, but they

they will not need any of its Authorities, no more than we now need the abrogated Parts of the Jewiſh Law, which alſo had its Day and Uſe.

ART. 210. *Now let the Proſelytes of Mr.* PAINE *behold the only true Means of ſetting aſide the Authority of the Bible and Teſtament, that they look upon as a Stumbling-block in their way; let them follow their Woodman Mr.* PAINE, *with his Ax on his Shoulder paſſing through this Wood, as he repreſents it, and felling here and there thoſe ſturdy Oaks that would not otherwiſe bend to his Malevolence of Opinions; let him and them, and all Mankind behold the true Means of cutting down this Wood, and renewing it with another that will laſt for all Eternity of Eternities, or as long as* GOD *is to be* GOD, *and let them cut it down, as now no longer uſeful, they have the Approbation and Authority of their* GOD *and* KING, *the Ground Landlord of this Wood, for ſo doing, and inſtead of lamenting the Fall thereof, expreſs their everlaſting Joy at the abolition of its Authority, and may they ſuddenly receive the inexpreſſible Satisfaction of ſeeing it ſo cut down and ſo renewed, in all the Plenitude of holy Power and Influence that I have been enabled to deſcribe to them, even ſo be it, Amen,* LORD JESUS, *Amen.*

Corollary.—Thus having proved the Scriptures to be the Word of GOD, independent of their own Authorities, or applying to them for Proofs of my Inferences, &c. I have obtained all I ſought for, I have rendered the Whole of the Scriptures as if they were poſitively my own, or written by myſelf; I have thereby obtained an Armour that, like *Ajax's* ſeven-fold Shield, will ſtand impenetrable to all the Arrows, Spears or Javelins of the Hoſt of Hell, temporal or ſpiritual, and all the Phalanx of weak, miſtaken, mortal Foes to Heavens eternal KING.

Cor. 2—Hence alſo may be ſeen my Power and Authority to ſuppreſs them as my own (*Art.* 205, 207, 208, 209, 210.)

Argument.

That the Holy Scriptures are the Word of GOD,—*or they are not.*

If they are not the Word of GOD, then theſe Things I have ſet forth are not true, and the Spirit who has aided me herein is only the Spirit of Deluſion. SEC.

SECTION XIV.

RESTORATION.

The PLAN, DIAGRAM or SCHEME.

Argument.

That there will be an universal Reſtoration of all and every Devil and damned Spirit in Hell,—or there will not.

ART. 211. IF not, then their State, Continuance and Condition in Hell ſpiritual, is an irrevocable, a fixed unalterable Doom, an irreverſible Sentence or Decree, which they muſt ſuſtain and endure to all Eternity of Eternities, or as long as GOD is to be GOD.

ART. 212. If any Man allows there is a Devil, he muſt allow he had an Origin; if we trace that Origin up to its Source, we will find his Origin in GOD the FATHER, the Author of all Exiſtence, and the Root of all celeſtial Spirits; (*Art.* 30 *to* 89) if GOD be the Origin of that fallen Spirit, then is he one of His Offspring as well as Man; (*Arts.* 40, 79 *to* 91. *Hence he could not poſſibly be a Devil originally*) and as a Father pitieth his

his Children, ſo doth he alſo pity all his loſt Race; (*juſt as a Father, whoſe Child had fallen in the Mire, would ſtill love the Child, though he hated the Dirt it was polluted with*) and ſeeks their Reſtoration and Recovery; if this be allowed to be the Caſe with Reſpect to his willing the Reſtoration or Salvation of fallen Man, why not of fallen Angels alſo? Where in the WORD of GOD doth Mankind find their Authority for eternally excluding the Spirits of Devils, more than Spirits of fallen Men? ſome allow of a Releaſe or Reſtoration of the Spirits of Men from *Purgatory*, by the Prayers and Interceſſions of the Faithful in this World.—Now the clumſy Diſtinction that Men have made between Hell and Purgatory, is eaſily ſeen in the Futility and Abſurdity of its Deſcription. I cannot find the Portions of Scripture, that *incontrovertibly* ſupport the Poſſibility of the Salvation or Reſtoration of the one, and the eternal Damnation of the other, (*but perhaps that is owing to my not being eccleſiaſtically ordained, or ſtudying at College, to know the original Languages*) be that as it may, leſt other Men can ſee Things in the Scriptures to ſupport the eternal Damnation of Devils and damned Spirits that I can't ſee, and leſt they ſhould bring forward a Multitude of Texts, that would ſeemingly prove and ſupport the Doctrine of Hell Torments, as long as GOD is to be GOD, *I ſhall humbly crave Permiſſion to enquire of thoſe highly learned Gentlemen, who know ſo much, and read ſo deep into the Spirit of the Scriptures*, What was the Crime? or what was the Difference of the Crimes between thoſe committed by the Devil or his Angels, and thoſe that Men daily commit?

ART. 213. Was it for Pride the Devil was expelled out of Heaven?—Yes,—the *Learned* will tell you it was, others will tell you it was for aiming to be equal to the Moſt High GOD! (*he muſt be a fooliſh Devil then indeed*) but then don't Mankind aim more at uſurping that Power, who take the intire Power out of the Hands of GOD, of extending Mercy, Salvation and Reſtora-

Reſtoration to his own Offspring, only becauſe they conceive them to be unworthy of Mercy, for attempting an Uſurpation, Pride or Power, that they themſelves with more guilty Aggravations manifeſtly commit; ſo they will damn the Devil, and ſend Angels to Perdition, and ſave the Saint, the Preacher, or the Divine, who has uncharitably faſtened the Door upon them, and locked up the Gates of Hell to all Eternity, by his whimſey, ſlimſey, clumſy Interpretations, and deteſtable Doctrines deduced there from, or founded thereon; pretty Prieſtcraft indeed! Such religious Burleſque ought to frighten the Heathen World from ever becoming Chriſtians; yet Mankind ſtill go on, and will tell you with a Face of Sanctity, they hope to be ſaved; hope to be ſaved, did I ſay?—is it for having this Faith to believe, and this Charity to boaſt, that the God they pretend to adore is as faithleſs and uncharitable to His Offspring as themſelves are to their celeſtial Brethren: How is this reconciled?—I will tell you,—only by reverſing the Text thus, *If ye have Faith to lay on Mountains, and Charity to heap and keep them on, then your Faith availeth ye Something*,—for while ye keep *down* the Devil out of Heaven, and faſten him up ſecurely in Hell, ye may get in there yourſelves in the Interim. O ye blind Guides! How doth theſe Scriptures teſtify againſt ye; how will ye prove to your deluded Auditors, your ſpiritually deceived Congregations, that they poor, proud, weak and wicked Sinners, if they repent, ſhall be ſaved by that God, whom ye aſſert has damned immortal Spirits to all Eternity of Eternities, and thus excluded them the Hopes of Heaven even if they ſhould repent; your Doctrine ſhews your Charity, and manifeſts your Want of Knowledge of the true Difference between the State of this Life, and the State we enter upon in a Life to come, ſurely ye ought to know, *from your profound Learning*, it cannot have ſuch inevitable Reſtrictions, as your Interpretations confine it to.

Art.

ART. 214. We have already ſhewn that the Soul of Man is an Angel, then the Soul of *Dives* muſt have been one alſo; *(Luke 16 Ch.)* if the Soul of *Dives* in Hell, had not ſufficient Knowledge to know that he could be both heard, and an anſwer according to his Expectation given to his Prayer to *Abraham*, wherefore need he to have prayed at all; but it is manifeſt he prayed, *(hence all Devils and damned Spirits can pray if they will)* with a Hope to have his Expectations anſwered, but not a Hope founded or fixed in that juſtifying FAITH of *Abraham*, but a Hope founded or fixed in FAMILY FAITH, *(Art. 47.)* that all the Jews in general profeſſed, that is, degenerated into the Profeſſion of, like the FAMILY FAITH of the nominal Chriſtians of our Day, they expected as they were the Seed of *Abraham according to the Fleſh*, that would be a ſufficient Paſſport for them into Heaven, *(to ridicule or reprehend which Idea of theirs, this whole Parable was intended)* but they underſtood not that the true Paſſport required they ſhould be of the Houſehold of Faith, ſuch as *Abraham* profeſſed in the expected univerſal Atonement; here lay the Difference, and here lay the Reaſon why *Dives* could not receive his expected Anſwer, nor has not yet received it, if he has not altered his Syſtem of Opinions in near 1800 Years.

ART. 215. For till the Bar or Obſtacle was removed *(here repreſented as a Gulph)* no Acceſs could be obtained on either Side; and it is evident that this Bar or Obſtacle was not removed at the Time CHRIST ſpoke the Parable, for he had not then made the univerſal Atonement, in the *Faith* of which *Abraham* died, but *Dives* did not;—but after CHRIST's Crucifixion had removed this great Gulph, Bar or Obſtacle, He deſcended into HELL, and there manifeſted His Victory to all Devils and damned Spirits, and ſhewed them that the Atonement was made according as it had been foreordained, and thoſe that believed might accept, and did accept and receive the Benefit, whilſt thoſe that

rejected it remained as they were, and it is not yet known whether *Dives* be of the Number of the Latter or not.

Art. 216. And farther,—to take away for ever, the fundamental Reaſon for the long ſubſiſting Grudge the Devil owes to Mankind for their Selfiſhneſs, in arrogating all the Mercies and Benefits of the univerſal Atonement to themſelves, to the total Excluſion of all the rebel Angels or apoſtate Spirits in Hell; I ſhall in Behalf of both Parties, act as Umpire to make up Matters between them, and finally aboliſh whatever would prevent their becoming Friends and Brethren once more, and ſo unite them by Bond of Love that ſhall never be broken, while there remains a Throne in Heaven to have Acceſs to in Behalf of each other. The Devil and his Angels are cunning enough to know, and are perfectly acquainted with our narrow Mindedneſs in the Extent of this uncharitable Inſult, to thoſe ſpiritual Eſſences of God our common Father, tho' now unhappy fallen Beings: this will readily account for the Diſinclination they have to be Friends with us.

Art. 217. If there be no Reſtoration nor Redemption from Hell ſpiritual, then there is an incontrovertible Period put to God's Omnipotence,—and to the Univerſality of Christ's vicarious Atonement,—as alſo a Bar to our Belief of Christ's Deſcent thereto, and His preaching there, and redeeming thence and bringing with Him all thoſe that believed on Him, (*Art.* 69)—and a flat Contradiction to that Text,—that the Gates of Hell ſhould not prevail againſt, ſhut out, or finally exclude Admiſſion to that Faith in Him, that *Peter* expreſſed, and which Faith is to be the Means of Salvation to the Devils and damned Spirits wilfully detained there, theſe two laſt Clauſes ſeem as if deſignedly related in Scripture, to warn us of this groundleſs Conjecture, and ſinful and uncharitable Aſſertion;—for as I have ſhewn ſufficient Reaſons that there remains, and for ever will remain, a dangerous

Poſſi-

Poſſibility of every ſpiritual Being in Heaven below the TRINITY, falling to EVIL, or apoſtatizing one Time or other, and ſo becoming Outcaſts of Heaven, and Inhabitants of HELL SPIRITUAL; now, was the Circumſtance univerſally to take Place, with every celeſtial Inhabitant below the TRINITY, what would be the Conſequence? Muſt we give into the Idea, that the eternal GOD ſhould reſt ſatisfied with the Triumph of EVIL over all His good Works and Purpoſes, and ſee His whole Creation raviſhed from Him, without the Poſſibility or Power of reſtoring it, or the Means or Manner to prevent or counteract it? which muſt be evidently the Caſe, from the Nature of Evil and its Effects, as defined in the Origin thereof in this Book, (*Sect.* 1, *Art.* 6, 10, 14, 15) in this Caſe EVIL would become more powerful than GOD,—and being therefore the greater Power, would be the Power that ought to be worſhiped.

ART. 218. For ſeeing, from the foregoing *Articles*, that if there was no Reſtoration or Redemption from HELL, then there would evidently be no univerſal Uſe for an univerſal Atonement, nor in Fact for any Atonement at all, becauſe the Inhabitants of HELL would be doomed to ſtay there as long as GOD was to be GOD; and the Inhabitants of HEAVEN would be eſtabliſhed in ſuch Security, that there could not exiſt the leaſt Fear or Poſſibility of a Fall, wherefore thoſe in HEAVEN would want no Atonement, and thoſe in HELL could never receive any Benefit from it; then it is evident in this Caſe, that the Atonement could apply only to Mankind out of HEAVEN and out of HELL, that is, in the *World*, whence it could not be aſſerted to be an univerſal Atonement, as it could not apply after they left this World, if they entered (*as is aſſerted*) upon an unchangeable or irreverſible State or Doom; how, in the Name of Aſtoniſhment, could it be an univerſal Atonement while there ſubſiſted or exiſted Beings or Inhabitants in HELL that needed it as well as Mankind,

but

but could not receive any Benefit from it; moreover, with reſpect even to Mankind alone, I cannot ſee how the Doctrine of the univerſal Atonement could be eſtabliſhed for their ſole Benefit only; for if ſome were to be caſt into HELL for their Offences, (*without mentioning their being predeſtinated thereto*) from whence they were never to be releaſed, I don't ſee that any Thing worſe could happen them if CHRIST never came nor made Atonement at all; and as to thoſe who were ſaved from among Mankind by Means of their meritorious Works, pious Lives, or ſtrong Faith, (*without mentioning the Doctrine of Predeſtination or Election*) it is evident, under the foregoing Points of view, that they might have obtained *that* through GOD's Grace, even without any Neceſſity for the ſecond PERSON of the *Trinity* becoming Man, and ſuffering a cruel Death to make an Atonement that was altogether uſeleſs, or might be diſpenſed with; ſo that taking the Doctrine every way, according to the foregoing Theſis, I ſee that I am under an indiſpenſable or abſolute Neceſſity to aſſert, that CHRIST's Atonement is, was, and will be univerſally uſeful for both Devils and Men, or more properly ſpeaking, for all celeſtial Spirits that have not yet fallen, as well as for thoſe that fell and became Devils, and alſo for Men or the damned Spirits of Mankind.

ART. 219. Now having brought Things to this State of View, I have run the dangerous Riſque of having all the Clergy in Chriſtendom, that have any Intereſt to be ſerved, or any End to be anſwered by ſupporting and upholding the Doctrine of the everlaſting Torments of Hell, which has been the chief Prop to ſupport and uphold the Church, (*its Miniſters I mean*) attacking me with ſpiritually written Challenges, and explanatory, religious Warfare, worſe than *Mr. Paine*; and it is alſo very probable they will hardly acknowledge the Compliment they are under to me for aſſuring them, if ever they go there (*which is no way impoſſible*) that there really is a Poſſibility of their getting out again;

yet

yet I poſitively aſſure them, and I don't mean to recant my Aſſertion, that I love the Devil as a celeſtial, derivative, uncreate Spirit, having his Origin, Root and Source of being in and from GOD, though at the ſame Time I hate and deteſt his abominable Apoſtacy, Rebellion and Oppoſition to his Divine Parent; and ever ſince I became ſpiritually certified and deeply acquainted with thoſe Myſteries, I have offered up my fervent prayers and ardent Supplications for the Reſtoration and Salvation of Devils and damned Spirits in HELL, and I do not, nor cannot find that ever my Spirit has once reproved me for the Deed, but I find an equal Approbation, Acceptance and Intercourſe with GOD for them as I do for myſelf.

ART. 220. But to prevent them if poſſible, they are deſired to take ſtrict Notice of what I have already aſſerted, that it was determined by the *Trinity*, according to the unerring Council of GOD, before Men or Angels came into derivative Exiſtence from the *Trinity*, (*Rom.* 16 *Ch.* 25 *&* 26 *V.*—*Col.* 1 *Ch.* 26 *V.*—*Eph.* 3 *Ch.* 9 *&* 11 *V.*—11 *Tim.* 1 *Ch.* 9 *V.*—*Hebr.* 13 *Ch.* 20 *V.*) that a Remedy, Antidote or Act of divine Superſedeas ſhould be firſt provided and appointed, as the fore-ordained Means to prevent the Effects of *Evil* from obtaining univerſally, and producing or cauſing univerſal Apoſtacy among thoſe Beings that GOD was about to bring into derivative Exiſtence; this Antidote or Remedy was fully provided by the fore-ordained Sacrifice of the SON of GOD, who is therefore called the LAMB ſlain from the Foundation of the World, that is, the World of Spirits. (*Art.* 69, 70, 94, 96, *&c.*)

ART. 221. Poor ſhort-ſighted Mankind generally ſuppoſe, and as confidently aſſert, that it was all for their ſakes alone he was ordained to ſuffer; but to undeceive them in this, and to ſubſtantiate yet farther what I have ſaid or aſſerted, it is worthy of everlaſting Obſervation, Thankſgiving and Praiſe to GOD, to all Eternity of Eternities, to behold the infinite Goodneſs,

unerring

unerring Wiſdom and unbounded Love of God to all derivative, uncreate Beings in *Heaven*, *Earth* or *Hell*, in the hitherto unknown, great and almighty Diſplay of His tranſcendent Power of bringing Good out of Evil, by making it inſtrumental and ſubſervient to His Purpoſe, (*during the Fluctuations of its circumſcribed or limited Duration, divinely reſtricted in the Term of its Exiſtence by holy Artifice*) of augmenting the Exaltation of heavenly Felicity and eternal Happineſs of all the Inhabitants of the celeſtial Regions, who, not only behold the Diagram or Plan of Salvation and Reſtoration truly demonſtated to their heavenly Intellects, but alſo feel and experience in themſelves the divine Effects thereof; for as I have fairly ſhewn that Evil muſt eternally exiſt independent of God, (*Art.* 6) and beyond his Power finally to aboliſh it, yet by the holy Stratagem or craft of the divine Council, (*Sect.* 9) it was fore-ordained, that notwithſtanding, from the Nature of its Origin and Effects, it had the dangerous Poſſibility of becoming the greater Power, if no Means was deviſed to over-rule or ſuperſede its Effects before its Commencement; it ſhould be brought to that Subjection and Control to the divine Will, as, that its Power and Effects ſhould be, as it were, indiſpenſably neceſſary to the Augmentation of the Felicity and Joys of Heaven: it is manifeſt that Men nor Angels who had no Knowledge, either intuitively or abſolutely, of what *Evil* or its Effects and Conſequences were, could poſſibly know what Pain, Sorrow, Loſs or Evil was; nor could they truly know or underſtand to the full, the Effects and Bliſs of true exalted Felicity, neither with reſpect to themſelves nor others, but by this Means, by this Experience of the dire Effects thereof in the Pain and Puniſhment of derivative Beings in *Hell*; all Beings whatſoever, as well as the fallen or apoſtatized Devils, know and truly underſtand what Pain, Sorrow, *Evil* and Loſs of Happineſs truly is, even though they never experienced it themſelves, juſt as I may draw to

my

my Mind the Puniſhment in ſufferance under the Guilſetine, the Amputation of an Arm, or burning alive, though never abſolutely experiencing any of them; it renders the Joys of Heaven and the Bliſs thereof more ſubſtantially ſweet and precious to thoſe celeſtial, ſpiritual Beings who never fell, by ſeeing and feeling, as it were, in others, the Effects of this Evil in them which they can apply to themſelves upon the foregoing Principle: this is Cauſe of endleſs Thankſgiving to the Author of their Exiſtence, for His fore-determined Providence in taking this Mode or Method of demonſtrating to them a manifeſt Evidence of the Bliſs they enjoy through the Univerſality of CHRIST's Atonement for Sin, *Evil* and Apoſtacy, which they could not otherwiſe know the Good of.

Thus a Curſe in Diſguiſe, becomes a Bleſſing when unveiled.

Could we conceive the Joys we muſt procure to the celeſtial Inhabitants of Heaven, upon their Meeting round the Throne to greet their long loſt Friends, by Congratulations for their joyful Return, in their happy Reſtoration from ſpiritual Bondage in Hell, with what holy Promptitude would we apply ourſelves, (*Art.* 201, 202, 203) to procure this deſirable Gratification to GOD our FATHER, His SON, and HOLY SPIRIT, and all the Hoſt of Heaven; and as I have fairly proved, it is by and through our Means this Reſtoration is to be accompliſhed, and all GOD's good Purpoſes fulfilled; let us with immediate Zeal and ready Alacrity, ſet about the Work, and try to perſuade Thouſands of a Day to join us for this Purpoſe.

Scholium. To ſum up in one View the Whole of this Almighty well concerted Plan of the univerſal Atonement, in the Union of the *Trinity in Man*, (*Art.* 79 *to* 91) in the Perſon of JESUS CHRIST; the firſt and pureſt derivative Spirit, united with the higheſt and moſt exaltedly refined Matter in his ſpiritual Body, joined afterwards with the moſt ſinleſs Purity of human Nature,

or

or laſt Species of Creation, in the Womb of a pure Virgin, which was the only Expedient that could poſſibly be reſorted to in this Caſe, for purifying, redeeming, reſtoring and reinſtating all former or future Apoſtates whatſoever to, and in their original Rectitude, and forfeited Happineſs, by their Breach of the divine Laws eſtabliſhed in their Nature, and rendering Satisfaction by Proxy or Subſtitution, to the infinite Juſtice of an infinitely good and gracious Parent, who thus in their Behalf, rendered Impoſſibility poſſible, by taking into the TRINITY of the GOD-HEAD, the Knowledge of Evil and its Effect, without Injury to the divine Character, and thereby reſtraining and counteracting its Effects, that otherwiſe might depopulate Heaven of its Inhabitants to all Eternity of Eternities, or as long as GOD was to be GOD, by the Poſſibility that exiſted in its Origin, (*Sect.* 1) of its becoming the greater Power, and ſo defeat his divinely concerted Determination reſpecting all thoſe derivative Beings He was about to bring into Exiſtence, without having it in His Power to withſtand its Progreſs, or counteract its Effects from becoming univerſal, and Reſtoration impoſſible, and thus demonſtrating to the Heavenly Hoſt, the reliſhed Sweetneſs of thoſe celeſtial Joys, they could not truly know the Good of, if they underſtood not the dire Effects of Evil, the wilfully Diſobedient and refractory Part of their Brotherhood underwent, by their Obſtinacy and Perverſeneſs in a free Will Departure from Bliſs.

Let Mankind now behold this View, this total Sum of Joys and Curſes, Woes and Bleſſings, and freely own that true Happineſs alone in Heaven or Earth conſiſts in Obedience and Attachment to the Author of our Exiſtence.

SECTION

SECTION. XV.

PRAYERS for the DEVIL, *the* DEAD, *and the* DAMNED.

Argument.

That Prayers for the Devil, the Dead and the Damned are approvable and acceptable with GOD,—*or they are not.*

ART. 222. IF they are not acceptable with GOD, but are interdicted by Order of the divine Council of the *Holy Spirit* of the heavenly *Trinity*, then the State of those Devils and the damned Spirits of Mankind after Death, that is all the Inhabitants of spiritual Hell, are in an eternal, irrecoverable and irreversable State of Damnation; no Alteration with them is ever to be expected, nor never can take place, and their Condition and Punishment is irrevocable, and must then and therefore continue and endure as long as GOD is to be GOD; but as I have proved the contrary to be the Case, and the LORD's Prayer exhorting, commanding and authorizing us to pray daily, and as earnestly as for our spiritual or temporal Food, for the coming of the Kingdom of GOD the FATHER as it originally was, and as

we are certified that the coming of CHRIST's Kingdom will be prior thereto, the Haſtening and Accompliſhment of which includes in it not only the firſt and ſecond Reſurrection, but alſo the Salvation, Redemption and Reſtoration of all and every apoſtate Being, whether of Men or Angels, (*Art.* 201 *to* 206.)

This Prayer is full to the Purpoſe of the Theſis of this Argument, for all apoſtate Beings in *Earth* or *Hell*, whether former or future; and alſo urges us to forgive theſe our ſpiritual Enemies, as well as our temporal Foes, which Enmity of theirs againſt us we have created or given Occaſion to, by our narrow-minded Selfiſhneſs in excluding them from the Hopes of Mercy, and neglecting them in our Prayers before the Throne of Grace, and appropriating their Share of the univerſal Atonement to our own ſole Uſe and Benefit; this, together with our Oppoſition to their Salvation by withſtanding our own, which is to be introductory to theirs, manifeſts to them our want of Charity, Compaſſion or Concern for them, or for thoſe of our own Relations whom we ourſelves, perhaps, were the Authors of ſending there.

ART. 223. Now this Kingdom of GOD the FVTHER, can never, never, never be accompliſhed, perfected or reſtored as it originally was, till all thoſe Devils and damned Spirits are reclaimed, redeemed from Hell, and reſtored to the State they loſt, or were originally in Poſſeſſion of; but CHRIST's Kingdom of the *Millennium* will be firſt eſtabliſhed, as being introductory or preparatory thereto; therefore we are commanded and authorized to pray fervently and frequently for their Reſtoration, ſeeing that ours will be antérior to theirs, we are therefore to be the more in earneſt, of all which the LORD's Prayer, and His Injunction in its Preface, is our ſufficient Warrant.

Corollary. 1.—Hence we prove that the Soul or Spirit of the Devil, Julian the Apoſtate, Judas Iſcariot, Tom Paine, Oroonoko, or Mully Arb, is as precious in

in the Eſtimation and Sight of the divine Author of Spirits, as the Soul or Spirit of the Pope of Rome, or the Biſhop of Armagh; and their temporal Bodies, by the ſame Parity of Reaſoning, are equally the Objects of His providential Care and Concern.

Corollary 2.—Hence alſo we may fairly ſee the Power and Efficacy of frequent, fervent, faithful Prayer, and how acceptable and perſuaſive it is with GOD, to procure for us and others thoſe Things we need or humbly require of Him.

Corollary 3.—When all theſe Things are accompliſhed and fulfilled, then will CHRIST JESUS render up the Kingdom to the FATHER.

SECTION

SECTION XVI.

Of DIVINE ANGER.

Argument.

That divine Being who fills all Space,—who circumſcribes Immenſity,—who bounds and limits Infinity,—who comprehends or includes eternal Duration, cannot, in the moſt diſtant Idea, have like Shape, Members or Perſonality with Mankind; nor can thoſe human Actions, Paſſions, Mutations, Weakneſſes or Frailties imputed to or aſſerted of Him, have any real Foundation only in our Ignorance; therefore thoſe attributed Properties, thoſe Evils, Scourges, Deſtructions and everlaſting Damnations alluded or applied to Him in Holy Writ, are the Effects of His divine Anger,—or they are not.

ART. 224. WE are in this Place to make the moſt exact and critical Diſtinctions poſſible between thoſe Actions, Paſſions, Mutations, Weakneſſes or Frailties we find in ourſelves, and thoſe we have heretofore been taught to believe or have imputed to that Being who contains no Imperfection.

1. We find from our *additional Obſervations (Sect. 3.)* that all our derivative Powers, Capacities, Faculties

or

or ſpiritual Attributes, are our original communicated Attributes, derived from GOD the FATHER, along with the ſpiritual Principle of Life or Animation, which we call our Soul, as being a communicated Part or Portion of Himſelf.

2*d*. We verily know, that a Being infinitely perfect, could not communicate infinite Perfection. (*Art.* 6.)

3*d*. We know that the human Paſſions of Anger, Grief, Jealouſy, Revenge, &c. could not poſſibly have Exiſtence in or with a Being underſtood to be infinitely Perfect, ſeeing theſe are in themſelves Evidences of Imperfection.

4*th*. We know that all His Actions or Paſſions, (*if they can be called Paſſions*) are purely ſpiritual in their Nature, and muſt therefore be of the moſt benevolent Kind, as they belong to the ſpiritual Author of all ſpiritual Good.

Now, if thoſe Evils, Scourges, Deſtructions, and everlaſting Damnations, are the real Effects of His divine Anger, Jealouſy, Wrath or Curſe, and are all His Works and Doings,—then is He unqueſtionably the Author of EVIL, and my Section thereon, or my Doctrine of its Origin and Effects, and all the Theſis I have built thereon, and almoſt every *Article* throughout this Book, the moſt downright Nonſenſe, Abſurdity, Deluſion and Error. (*Arts.* 24, 25, 26.)

ART. 225. If they are not really the Effects of His divine Anger, His Doings, nor His Works,—then it is the moſt downright Blaſphemy,—the higheſt or moſt ſuperlative Degree of ſpiritual Inſult, to the incomprehenſible Perfections of divine Majeſty, to aſſert, impute or promulgate ſuch dangerous and defamatory Impiety,—the Horror,—the Atrocity,—the ſpiritual Wickedneſs,—the Degradation, Indignity and Irreverence whereof, ſhould be ſufficient to cauſe an immortal Soul to ſhudder into Diſſolution if poſſible;—the Devil himſelf, with all his Malice, and maledictive Oppoſition and Perverſeneſs againſt his divine Parent, and though he

he is a Liar from the Beginning of his Apoſtacy, by accuſing God with his own wilful Sufferings and Miſery,—would ſtand in eternal Heſitation, and ſpiritually appalled in everlaſting Diſmay, before he would aſſert or fabricate all and every Article contained in the Sum or Catalogue of ſuch impious Abſurdity, ſuch unfounded Alluſions, ſuch deteſtable Implications, ſuch contradictory Doctrines as Mankind have, and do ſtill erroneouſly and blaſphemouſly preach, promulgate, aſſert, and confidently maintain or affirm.

Art. 226. This ſpiritual Inſult offered to the pure and perfect Majeſty of the Moſt High God, cannot affect Him in the ſmalleſt Degree whatſoever;—yet it ſhews, and proves to a Demonſtration, the Weakneſs, Wickedneſs, irreverent Impiety and Baſeneſs of Man's depraved Mind and Underſtanding, towards ſuch a pure and perfect Being, and is therefore deteſtable and abominable in his ſpiritual Preſence, who has required and commanded other Returns to be made Him, for His unbounded Love, than Mockery, Blaſphemy and Inſult.

Art. 227. According to *Arts.* 69 *to* 77, *and* 99 *to* 109, the Fall or Apoſtacy of Angels and Men, ſo diſqualified and debaſed the original Purity of thoſe Beings, that it was and is impoſſible with the holy and immortal Fountain of every ſpiritual Purity and Perfection, to unite his Divinity and Perfections, with the Spirits of thoſe ſpiritual Eſſences or Emanations that are His divine Offſpring, by admitting them into that Degree of Fellowſhip or Intercourſe, while tarniſhed with Pollution and Impurity, from their Union with original Evil, that they enjoyed before their Fall, and it being, as I have already ſhewn, impoſſible with them to purify themſelves again by any Means they could be ſuppoſed capable of uſing or exerting,—therefore they muſt, as is aſſerted, have ever continued impure, and thence incapable of Reſtoration or Re-adoption, had not God provided a Means to purify, reſtore and regenerate them,

them, by the univerſal Atonement of His Son, that pure, unſpotted Lamb; which Means ſo provided, being the moſt exalted Means that could be conceived or deviſed, muſt therefore be conſidered, as it truly is, an Effect of His divine Love for all thoſe His impure, apoſtatized and fallen Offspring;—and not an Effect of His Anger, Wrath, Hatred and Revenge againſt them for what they did; what could there be in the Fall and Impurity of thoſe Beings, that could move the divine, univerſal Mind to Anger, Wrath, Hatred or Vengeance, when ſeriouſly and rightly conſidered.

If the eternal Happineſs of all derivative Beings, depended intirely on their free Obedience to the Laws of God, though ſo originally and inherently good and well deſigned; yet, as there muſt alſo exiſt a Poſſibility of their Diſobedience, from their Poſſeſſion of a free Will, and free Liberty in the Exerciſe thereof, to whatever Purpoſe ſeemed moſt agreeable to them; it would be highly abſurd to imagine or aſſert, that God permits, much leſs ordains their ſupreme and everlaſting Salvation or eternal Damnation to depend on ſo fortuitous, ſo precarious, or ſo hazardous a Condition as that of free Obedience, where Diſobedience had the ſame Poſſibility of Exiſtence and Effect.

God's infinite and eternal Juſtice bounded His divine Intention, in the Origin of that unbounded Liberty and Free-will that they derived from Him along with their Exiſtence, ſo, that though that Liberty or Free-will had a Poſſibility of being perverted, yet He confined or preſcribed Bounds or Limits to the fartheſt Extent of the Poſſibility, (*Art.* 99.) by ſubjecting the Hazard of even their moſt extended Perverſion, Diſobedience or ſpiritual Depravity, from departing or paſſing the Bounds preſcribed, and thereby expoſe His divine Determination of their eternal Salvation and Happineſs to the Poſſibility, Chance or Danger of a Defeat.

When

When all the mental, ſpiritual and temporal Good that has been thought of or tranſacted ſince the Commencement of human Exiſtence, and all the mental, ſpiritual or temporal Evil that has been done in thought, Word or Deed, are truly ſummed by the recording Spirit, *(ſee Cor. 1 Art. 63)* and the Balance ſtruck, then the *critical Point* in human Exiſtence is determined, where the Limits of original and tranſmiſſible Sin muſt terminate; the Bounds preſcribed before Evil was in Exiſtence, cannot be paſſed by Men nor Devils, though it may be cloſely approached to: this awful Limit being now arrived at, the Lion of the Tribe of Judah is *rouſed* to defend this Barrier, and prevent the farther Intruſion of Mankind into ſpiritual Hell; wherefore, as his delegated Forerunner, I am authorized to ſecure this Barrier, by fencing all the Approaches that may be made or attempted to paſs the Bounds of ſpiritual and temporal Wickedneſs:—To execute my Charge with Effect, and to fulfil my divine Commiſſion with its determined Authority, the prophetic Circumſtances with their corroborating Proofs that ſhould attend it are evidently arrived in this very critical Period of human Exiſtence, juſt as *He*, and His other commiſſioned Servants have foretold and declared, the Day of His coming has ſtolen upon ye in this Night of ſpiritual Darkneſs:—View theſe much neglected Records yourſelves, do not be biaſſed or miſled, compare and judge for yourſelves; for with all my weight of Authority I am not authorized to enforce *one Grain* of Faith, but what ye can with aſſurance give your full Concurrence to.

My Commiſſion is to regulate all Things preparatory to His coming, (17 *Matt.* 11 *V.)* I am here regulating and reſtoring them as faſt as I can, "for He that must "come will come, and will not tarry;" He is juſt at my back, I am only as an Herald juſt before Him, proclaiming His ſudden Approach. *(See ſecond Volume.)*

☞ *See Chriſtians herein the Union of Wiſdom and Love Divine in behalf of all Apoſtates whatſoever; here is there for*

fore Cauſe for Joy—here is therefore Cauſe for endleſs and everlaſting Gratitude—here is Cauſe to diſpel all gloomy Fears and anxious Doubts concerning Salvation—here is Cauſe, abundant Cauſe, and more than abundant Cauſe for the everlaſting Hallelujahs, Thankſgivings, Songs and Shouts of Praiſe for Victory, for the Victory of the Lamb, for Angels, for Devils, for Saints and for Sinners, for ever and for everlaſting.

Now when theſe Things are ſeriouſly and rightly conſidered, as I ſaid, what can all the Rage, Malice, Oppoſition, Envy, Hatred, Blaſphemy, Mockery, Inſult and Abuſe againſt GOD and His holy Laws, by ſpiritual Beings or Men, effect againſt the divine, immortal King of Heaven, the eternal Fountain from whom they all derive?—And if by their ſelf-willed Obſtinacy they withſtood His divine Spirit to all Eternity of Eternities, or as long as He was to be GOD, pray what Injury could they do Him, or who would be the Sufferer?—Could they dethrone Him?—Could they rob Him of His Glory?—Could they kill Him?—Could they invade His Territories, and take from Him by Force or Fraud that which would leave Him poorer or weaker?—Could they ſcandalize Him, abuſe Him, threaten Him, inſult Him, or provoke Him? What would be the Conſequences?—Why then, in that Caſe it muſt be inferred that there exiſts a Poſſibility of ſuch Injuries, ſuch Inſults, ſuch Provocations being done unto Him, and that He is not above the Power nor out of the Reach of ſuch Violence, ſuch Injuries, ſuch Inſults or ſuch Provocations being effected againſt Him, by thoſe Beings that have derived from Him:—either this is truly poſſible, or it is impoſſible; there being no other iſſue left us, we ſhall deſcant a little farther on it.

ART. 228. If it be poſſible that all the united Powers that ever were in derivative Exiſtence below the *Trinity*, or now are in Exiſtence, ſhould conjunctively be capable to dethrone, caſt out, baniſh, or otherwiſe injure, inſult or provoke the Holy Ancient of Days, the

firſt Inhabitant of Eternity, wherefore then would be His divine Omniſcience of holy Foreſight, that could not foreſee that this would be the Caſe, or might be the Caſe, if ſuch Beings came into derivative Exiſtence of or from Him?—Might He not then, from His Omniſcience, and in His divine unerring Council and infinite Wiſdom, have reaſoned with Himſelf before they came into derivative Exiſtence, and ſaid, If I give Exiſtence to thoſe derivative Beings that I am about to bring into Exiſtence, I plainly foreſee that there will exiſt a Poſſibility of their dethroning me hereafter, or doing me ſuch and ſuch injuries hereafter, without having it then in my power to prevent them, I am not bound by any indiſpenſible neceſſity to bring them into Exiſtence whether I will or not; therefore better prevent it now, than wiſh hereafter I had not given them Exiſtence; or to ſay, "*It repenteth me that I have made them,*" (Gen. 6 Ch, 6, 7, Verſes).——How doth this, or ſuch like Expreſſions tally with Divine foreſight (*if we allow he had the like,*) that could by his Divine Omniſcience and unerring Wiſdom have foreſeen and prevented it, by not bringing them into Exiſtence at all, when He foreknew that this would, or might poſſibly be the Caſe.

Art. 229. If it be impoſſible,—then it is directly manifeſt that He is a God ſuperior far to all they could effect againſt Him, in conjunctive Union or otherwiſe. —If ſo, wherefore his Uneaſineſs, or Expreſſions correſpondent therewith?—or wherefore the occaſion of his Divine Anger, Wrath, Jealouſy, Vengeance, and everlaſting Damnation; or thoſe other Expreſſions in Holy Writ, repreſenting ſuch or ſuch Mutations, Paſſions and Fluctuations in the Divine Mind; muſt it not be inferred, that thoſe Expreſſions in the Scriptures alluding to ſuch Mutations in the Divine Being, muſt either have another Import than this, or be what they literally expreſs? Now ye learned heads, that have made the laſt your choice, and taught and preached it

as your chief Doctrine, what think ye from what is ſaid?—Is it ſo?—or is it not ſo? Which ſide of the Argument do ye chooſe?—If ye would wiſh to ſtand your ground, and hold it out to the laſt, in your old Opinions, the Field of Combat is open before us, and let us not part without a *ſparring Blow* at leaſt.

Art. 230. You have in the 57 Pſalm and 8 verſe,—In the hand of the Lord there is a Cup, &c.

You have in the Commandments,—I am a jealous God, &c.

You have in another place,—Vengeance is mine and I will repay.

You have in another place,—God is angry with the Wicked every Day.

You have in another place,—The Wine-preſs of the Fierceneſs of His Wrath.

You have in another place,—And the Lord rained Fire and Brimſtone out of Heaven and deſtroyed two Cities, &c.

You have in another place,—where He ſwore againſt them.

In another place,—where He drowned them all, &c. with a thouſand other like Inſtances.——These ye uſe, and theſe ye ſubſtitute in their literal Expreſſion or Senſe, to terrify or threaten Mankind with, rather than the true ſpiritual Senſe thereof, which alone is conſonant with the Divinity of the God-Head.

Art. 231. *Remember the Argument.*——These things are literally ſo;—or they are not literally ſo.

If they are literally ſo, as ye have taught and aſſerted, I hope ye will oblige the World with your irreſiſtable Proofs, and unrefutable Arguments, to eſtabliſh or ſubſtantiate your Doctrines.

Art. 232. Whilſt I aſſert they are not literally ſo, nor never were literally ſo, I will prove my Aſſertions,—do you prove yours.

To prove my Aſſertions, let it be well obſerved, and ever remembered, that their being literally ſo, would be

be the ſtrongeſt and moſt unrefutable proofs poſſible, againſt the immutable and unchangeable Nature, Attributes, Wiſdom and Power of GOD: they would prove to a Demonſtration, the changeable Fluctuations in the univerſal Mind of the Origin of Spirits: They would prove Him ſubject to Paſſion, Anger, Wrath, Jealouſy, Fear, Hatred and Revenge; and thence or therefore ſubject to Pain and torment of Mind. They would prove Him to have like Actions and Paſſions with the moſt whimſical or fantaſtical of His Creatures: They would prove HIM ſubject to almoſt every Attribute reverſe to what we ought to conceive, muſt conceive, and do conceive of an infinitely perfect GOD. (*Art.* 19) ———Therefore I deny them all in their literal Senſe.

ART. 233. Now my ſide of the Queſtion is thus proved.

When the inſpired Penmen wrote and recorded theſe Aſſertions, they were moſt undoubtedly aſſiſted by the influencing Illuminations of the Holy Spirit that could not lie, nor be the Author of a Lie in dictating them.

It hath ever been the Mode with the Holy Spirit, to teach and inſtruct Mankind by Means of typical Repreſentation, till ſince the Day of Pentecoſt, and ever ſince by immediate Revelation or inward Illumination to the Mind of Man, according to one or other of the five Modes of Evidence, (*Art.* 122) with very few Exceptions in Favour of the former Mode; one of the greateſt was that of the Revelation to *St. John*, in the Iſle of *Patmos*, which he rendered into a typical Repreſentation, according to the ancient Method of Inſtruction uſed by the HOLY SPIRIT.

ART. 234. This being a Matter wherein, I believe, there reſts no Manner of Doubt with the Learned at this Day, and if there does, let them conſult my 11*th*, 12*th and* 13*th Sections* of this Book.———I may therefore proceed.

The inſpired Pen-men, from the Dictates of the HOLY SPIRIT, were generally under the abſolute and indiſpenſible

diſpenſible Neceſſity of repreſenting Things pertaining to God, the Kingdom of Heaven, and the World of Spirits, by Means of typical Repreſentation, *(ſo have I in ſome Inſtances, ſee Art. 64, 2d Paragraph, of the Simile of the Sparks from ſmitten Steel, and ſundry others)* they having very often no Words in the Language they wrote in, ſtrongly ſignificative or expreſſive of thoſe Ideas they received, and were obliged to declare to others,—*(and it is evident the original Languages did by no Means abound with that copious or infinite Variety, or Multiplicity of Words that the modern Languages do)* this, together with the reſt, laid them under the Neceſſity of introducing figurative Expreſſions, emblematically or characteriſtically deſcriptive of the Spirituality of the Subject under Conſideration with them, the Objects of which, not being by any Means immediately obvious to the human Senſes, or intellectual Capacity of Perſons not equally inſpired, and for whoſe Inſtruction they were wrote,—therefore, for Want of an equal Degree of the ſame Inſpiration, whereby to form Conceptions concerning the inviſible Things of God and the ſpiritual World, thoſe inſpired Pen-men were, as I have ſaid, obliged to have Recourſe to natural Objects, to repreſent ſpiritual Objects by, (*Rom.* 1 *Ch.* 20 *V.*) hence for their Inſtruction, they were many Times obliged to repreſent Things not as they really are, but as they repreſentatively are; this gave Occaſion to the Introduction of thoſe Deſcriptions, Emblems, Similitudes, Types, Figures, parabolic Alluſions, and hieroglyphic Shadows, with which the Scripture Language abounds; and thus the Holy Spirit complied with our Weakneſſes, Wants and Imperfections, to make thoſe Things known unto us, in the Manner they would or could be beſt underſtood or conceived by us; notwithſtanding they have been perverted by us, by our miſtaking or miſconceiving the divine Intention of the Holy Spirit, (*Art.* 146, 148, 149) and ſubſtituting and inſtituting the Letter for the Spirit, the Shadow for the Subſtance,

the

the Type for the Antetype; juſt as if I would draw to my Mind from the aforeſaid 8th Verſe of the 57 *Pſalm*, firſt the Idea, then the Form, and laſtly the Perſonality of GOD the FATHER, in a human Shape, holding a great, large Cup, or deep Diſh in His Hand,—becauſe the Words Cup and Hand are expreſſed in the Text, Imagination inſtantly creates a Form to connect with this Idea, and actively ſupplies a Body and Perſonality to unite with this Hand that holds this Cup, for, ſaith the ſpiritually untutored Mind, how could GOD's Hand hold a Cup filled with wrathful Dregs, if His Body did not ſuſtain the Hand? or can the Hand be ſeparate from the Body, and ſtill perform its Functions?—Under this groſs,—this abſurd Idea, or imaginary Notion of mine, thus conceived of GOD the FATHER, that infinite and univerſal Spirit that exiſts every Where; if I ſhould ſtart up to preach, teach, inſtruct, or admoniſh others as ignorant as myſelf, and tell them, He is a great, big, tall, venerable Perſon, (*as the Picture of Him at Lord Miltown's, near Bleſſington repreſents*) and ſo promulgate to them this Conception of mine, and they to others, and ſo on.—Do ye think the Groſſneſs of this Abſurdity,—the Ignorance,—the Stupidity,—or the Degree of Credit given to it by my credulous Auditory, would be more reprehenſible than ten thouſand other Abſurdities of equal, if not ſuperior Stupidity or groſs Ignorance, *that is*, and has been fabricated and impoſed upon Mankind, from the very ſame Principles, deriving from the foregoing Source.

ART. 235. But to demoliſh the Forge, and raze the Foundation of the whole Superſtructure, wherein this Manufactory of ſpiritual Subjects has been hammered on, with *ponderous temporal Tools*, by eccleſiaſtical Maſters, Journeymen and Apprentices, for near eighteen hundred Years, as *religious Blackſmiths*, I have in *Arts.* 206, 207, 208, 209, taken down the Forge;—in this Section I am taking away their working Tools, and before I finiſh the laſt Page of the Book, I ſhall finally

abolish

aboliſh the Trade, *pay off the Workmen, cloſe Buſineſs*, and ſet up in a more extenſive and advantageous Way of *Dealing* henceforward.

ART. 236. But to reſume my Subject,—when thoſe literal Expreſſions of Scripture repreſent GOD as having bodily Members, Paſſions, &c. &c. they are not to be directly underſtood as though *He* was like us, (*Arts.* 27, 45, 62, 65 *and its Corollary, and* 152) and ſubject to thoſe Alluſions aſſerted of *Him*, according to the literal Expreſſion of the Scripture Phraſe; no, thoſe are only repreſentative Expreſſions adapted to our Ideas, through the condeſcending Grace of GOD's *Holy Spirit*, for our Inſtruction in thoſe ſpiritual Things which we could not be otherwiſe inſtructed in from our want of Capacity, from our want of Modes or Means ſuited to thoſe Capacities, together with our want of ſpiritual Diſcernment, deriving from Inſpiration or ſpiritual Foreſight.

ART. 237. This being the real Caſe, it muſt thence be manifeſt that all thoſe Expreſſions in Scripture repreſenting GOD's Anger, Wrath, Jealouſy, Vengeance and condemning to eternal Flames and Torments, are no otherwiſe to be underſtood or taken than in their ſpiritual Senſe (*Art.* 165, 199) or Signification; and this Senſe or Signification can never be truly underſtood or rightly made known to Man, otherwiſe than by the Illuminations or Influence of the *Holy Spirit* that dictated them, (*Art.* 95.) *He* it is, and *He* only, that can communicate their true Import to the ſpiritual Perception of Mankind, and till they receive this divine Communication truly and abſolutely, I aſſert it would be far better for them to avoid ſaying what they do about them; there can be no Harm in Silence, or deſiſting to make ſuch Aſſertions a Part of their Preaching, but there may a great Deal of Harm reſult from aſſerting and ſupporting a Doctrine that has no Exiſtence but in their own clumſy, ignorant, groſs Ideas concerning the Meaning of ſuch Expreſſions, which

only

only ſupport them from an obvious literal Signification, that will not bear them to the Door of the ſpiritual Senſe.

Thus their Trumpets not being filled with the Breath of God, have given ſuch uncertain Sound, that they, nor the Reſt of Mankind, are not prepared to battle againſt this Day, that has thus ſtole ſuddenly and unexpectedly on them.

Art. 238. The *Holy Spirit* has never been wanting to turn the Effects deriving to Mankind from *natural Cauſes* into ſpiritual Admonition, Inſtruction and Reproof: this is His true Object and Aim;—the Deluge, the Deſtruction of Sodom and Gomorah, and all ſuch like Evils that have ever befallen Mankind, were Effects of natural Cauſes inviſibly connected, and depending upon the ſpiritual Effects deriving through thoſe natural Cauſes to Mankind.

Art. 239. The Deluge had its ſpiritual Admonition, Inſtruction and Reproof—the Deſtruction of Sodom and Gomorah had its ſpiritual Admonition, Inſtruction and Reproof—the preſent Troubles now abroad in the Earth, that are of a more general and ſerious Nature than is readily ſeen through, and that cauſe ſuch Derangement in the Syſtems of Government through the Powers of Europe, though they be not immediately underſtood, have their ſpiritual Admonition, Inſtruction and Reproof, as will be very ſhortly manifeſted;—the Chapters and Verſes wherein they are recorded can be readily ſhewn, as well as the prophetic Foreſigns of other Evils that are about to come to paſs, and muſt come to paſs, without all or any of them having their Root or Foundation in the divine Anger, Revenge, Jealouſy or vindictive Vengeance of the God of divine Love, Mercy and Good-will to all his loſt Race.

Corollary.—Hence the Paralleliſm between the falſe Worſhip in the Chriſtian Church, and the antient idolatrous Worſhip, may be accounted for.—The Antients worſhipped the Things that were the external, repreſentative Objects in the hieroglyphic Records from whence

whence *Moſes* made his Tranſlation, juſt as we worſhip God under the miſconceived, miſunderſtood Meaning of the literal Expreſſion of the Scriptures in their external Senſe, one being equally as abſurd as the other, both being rank Idolatry, but *ours* ſubjoins Blaſphemy to make it the more deteſtable.

SECTION XVII.

Of REWARDS and PUNISHMENTS.

Argument.

That God *hath ordained Rewards for the Good to invite them, and Puniſhments for the Wicked to deter them—or He has not.*

ART. 240. IF He has ordained Rewards for the Good, then it muſt be manifeſt it is in the Power of Man to do ſome meritorious Work for God to bring Him under the Denomination of our Debtor; wherefore under that Idea of a promiſed Reward, a Title to an Inheritance in the Kingdom of Heaven, which is generally looked upon as the higheſt and moſt frequent Reward promiſed by Him, is in this Caſe made a Matter of Sale, Barter or Truck, and amounts to this between the Parties:—Do ſuch a Thing for me, and I will do ſuch a Thing for you; or help me with what I can't do for myſelf, and I ſhall make you my Heir; or I want your Aſſiſtance in ſomething that it is impoſſible for me to do without your Help, and I ſhall give you

ſuch

ſuch a Reward.—The Abſurdity of this Idea carries with it ſufficient Refutation, but leſt it ſhould not with ſome, who, wedded to this Opinion from its great Antiquity, would ſtill wiſh to ſupport it, let us conſider it a little farther.

ART. 241. I have already ſhewn that Heaven and the Happineſs thereof, is really and truly the Loſs that Angels and Men have experienced and ſuſtained in their Apoſtacy, Fall or Departure therefrom; (*Art.* 69 *to* 77, 99 *to* 111.) it is therefore manifeſt it was their original or primitive Abode, their inherent Right, their unalienable Property, till they forfeited it by and thro' their Diſobedience; it is therefore to be conſidered ſtill as their forfeited Property:—Now if it was poſſible for them to make Atonement for their Rebellion and Breach of the divine Laws, or to purify themſelves, reinſtate themſelves, or render themſelves worthy and acceptable to GOD, and capable, by or through their own Efforts or Means, to be reconciled and reunited with His infinite Purity, wherefore then the Occaſion for an Atonement, a Mediator or a Redeemer in CHRIST? or wherefore is it that Mankind do not find and feel in themſelves, in their Souls and Spirits, a manifeſt Proof that theſe Things are ſo, without depending on the Merits of CHRIST JESUS, which would be uſeleſs in this Caſe, when their own Works and Merits would do as well, from their pre-ſuppoſed Power of doing or working out the Means neceſſary to obtain this End, now conſidered as a Reward for ſuch good Works or Services, and thereby and therefrom bringing in GOD as our Debtor, per Argument.

ART. 242. If Man could obtain Heaven, or any other Bleſſing, by doing ſomething for GOD, his Neighbour, or himſelf, for which GOD had bound Himſelf thus to reward him, then that Thing ſo done for GOD muſt be conſidered as Something that would oblige Him or make Him richer, happier, better or more powerful than He is; in this Caſe He ſhould be conſidered

dered as a poor GOD, and not a rich GOD, a weak, imperfect, finite GOD, and not an all-powerful GOD; a GOD that wishes for more Happiness than He has, and wants Man's Assistance to help Him to procure or obtain it for Him, and He will give them Share of the Blessing as a Reward for their good Works or Services. Is this the Case?—Or is it not the Case?

ART. 243. But I insist there are neither Rewards nor Punishments with GOD,—nor of GOD,—nor belonging to GOD,—nor promised,—nor threatened by Him;—Rewards imply Merits to receive their Recompence, than which, with respect to apostatized, fallen, rebellious Beings, no Idea whatsoever can be more absurd. What Merit can any Being have, or be supposed to be possessed of, that has forfeited all Right, Title or Claim thereto, by Disobedience and wilful Transgression, in which they still continue, and cannot extricate themselves from it by their most powerful Exertions, their most unfeigned Repentance, their most humble Returns, or their most meritorious Works, if of themselves, or done by themselves to purchase this promised Reward?——Let me be answered in this, and then I'll allow of Merits and good Works, and Rewards to recompence those Merits; and I will also allow the Church of Rome her Overplus of Saintship Merit, that may be sold, bestowed or distributed to such as have no such Merits of their own.

This directly cuts the Bottom out of her stock Purse, filled by the Sale of *Indulgences*, and sets *Buonaparte* upon an equal footing with the *Pope*, in respect of becoming an Auctioneer for the Sale of any Overplus or Stock that may remain at present on Hands.

ART. 244. But to put it beyond all farther Controversy.—That GOD neither rewards nor punishes any Beings whatsoever, the insisting on, or asserting of which, would be downright Blasphemy, and is positively deemed nothing less in the *Revelations of St. John*, as will be made evident.

I assert

I assert, that in the Act of rewarding, God would act the Mercenary, a Guilt that would display the Impotence and Weakness of a finite Being;—but in the free Restoration, purchased by the Atonement of His Son, and not by any good Works of Men nor Angels, and freely given or bestowed to all who willingly desire to accept and receive it in the Way I have shewn, there,—and there alone He acts the God! and displays the Sublimity, the Grandeur, and the Majesty of Divine and Almighty Beneficence, and unmerited Bounty and Benevolence, without derogating from, or degrading His Divine Character; and this He was determined upon doing, before they had come into Existence, to do either evil Deeds, or good and meritorious Works.

Art. 245. In punishing, He would act the Tyrant, or the revengeful Part of an enraged or angry, vengeful, finite Being;—this alone would disprove His infinite Perfection and divine Attributes, if Nothing else could be brought forward against Him.—The Man who asserts that God can be guilty of putting His omnipotent Power in Competition with finite Weakness, and be angry or sorry for what Himself did,—or for what they could do,—has the most absurd Ideas of infinite Perfection, that human Ideas, could possibly arrive at, in the most ignorant Age of the World.

Art. 246. in this very particular Circumstance *St. John* in the *Revelations*, twice confirms this my Assertion, *(Rev. 16 Ch. 9, 21 V.)* where Men blaspheme God on Account of their Plagues, Punishments or Scourges, by imputing or accusing Him with those Sufferings, Woes, Evils or Troubles they underwent or were afflicted with, just as if it was from His divine Hand they had come, or by charging or asserting it to be God who inflicted them, though they manifestly derived from the Effects proceeding from the Origin of Evil, in the Transactions of their Neighbours.

Art. 247. Punishments and Afflictions of all Denominations whatsoever, proceed from Evil and its Effects

fects, (*Arts.* 9, 10, 11) Evil proceeds from its Origin, (*Art.* 6) God is not therefore the Author or Origin of Evil, this I have proved *Sect.* 1*ſt*, therefore Puniſhments or Afflictions of any Kind, are not of nor from God, nor by His Means nor Permiſſion; but of Evil and its Effects. (*Arts.* 1 *to* 16.)

Art. 248. If a Man gains Heaven through Grace, by Faith and Love working in him a Manifeſtation of his having ſubjected his whole free Will to the divine Diſpoſal, and obtained the internal abiding Witneſs, teſtifying to him his Knowledge of Acceptance with his God, through the Atonement and Merits of Jesus Christ, *he will confeſs and acknowledge that all his good Works are not meritorious, and that after all he has done in this Way, he is ſtill but an unprofitable Servant, and therefore unworthy of Reward*, and though he has gained this Aſſurance of Heaven in this Life, and alſo obtains it virtually and in Fact in the Life to come, yet he thereby gains no Reward whatever —Heaven is no Reward to a good Man;—it is only a reinſtating him in his original inherent Right,—and a Man's Right being reſtored to him, can never be conſidered as a Reward, but a *Reſtoration*.

Art. 249. Juſt ſo of all other Bleſſings and Benefits, Mercies and Providences we receive from Him, they are no Rewards,—they are free Gifts, proceeding from the infinite Love, unbounded Mercy and Goodneſs of God to all Beings whatſoever, produced and procured for us, through and for the Sake of the Merits and Atonement of Jesus Christ, which Merits are applied to good Men (15 *Step)* by Sanctification and Juſtification, juſt as if they were their own Merits or Atonement.

Art. 250. Men are not bound to believe what they can't fully underſtand;—this all Men can underſtand to the full, and are therefore bound to believe;—but the other Aſſertions, that God doth reward or puniſh, with the Reaſons how, why and wherefore he doth

reward

reward or *punish*, no Man can truly understand, therefore no Man is henceforth bound to believe it, unless he binds himself to believe lying Blasphemy, and practise it.

Art. 251. But to come still more home to this grand Point of Doctrine, I have manifestly demonstrated, that Man is a free Agent, and furnished with a perfect Liberty, *(or at least a Liberty so near to Perfection, as not to admit of fresh Accession or Addition thereunto)* of Faculties, Intellects or Attributes for perceiving, judging, choosing and determining all his Actions or Practices, which Faculties, Intellects or Attributes, have been demonstrated to be intirely freed and exempt from any mediate or immediate Influence, of an internal or external irresistible Force or Impulse, or from any invincible Bias or Inclination, deriving from internal or external Defects, Causes, or Powers; and that He is also furnished with Reason in its highest Perfection possible to such a finite Being; which Reason is to be the Guide or Conductor of these Faculties, Intellects or Attributes to their proper Objects,--or by a Perversion of that Reason to their improper Objects.

Art. 252. From the Application or Misapplication of these Faculties, Intellects or Attributes, guided by Reason, comes that self-determining Consciousness of Approbation or Disapprobation, of all or any Act that human Nature is capable of, which constitutes the clearness of our Perception in the Choice of our Actions or Conduct, and gives us still a Power of choosing or refusing anew, either before or after Experiments or Tryal be made of their Application, or Misapplication to good or bad Purposes.

Hence the Freedom of our State from any actual Impulse or Influence whatsoever, either internal or external, spiritual or temporal, good or evil, is truly accounted for.

In this unbiassed State, Angels, Devils and Men originally stood, otherwise the good or evil of their Actions

ons would and muſt be imputed to the influencing or propelling Cauſe, whether that Cauſe was internal or external, ſpiritual or temporal, good or evil. (*Arts.* 10, 12, 67, 68.)

Art. 253. Wherefore we may ſafely infer, that the Power of chooſing the Good, and refuſing the Evil,—or chooſing the Evil, and refuſing the Good, is a manifeſt Principle, originally in our finite Nature, and in the Nature of all derivative, imperfect Beings, whether Angels, Devils, or Men, and alſo that this manifeſt Principle in the Nature of all derivative, imperfect Beings, is in its moſt exalted Nature or Degree of Perfection, in that Divine Being from whom we derive ours,—with this Difference only, that He, from His exalted Perfection, being the Root of all Perfection, cannot, nor is not liable to chooſe Evil; He being in Exiſtence, before the Origin of Evil was in Exiſtence, could not be influenced thereby; moreover, He could have no ſuch Thing as Choice, where he had not previouſly a ſecond Object to chooſe.

Art. 254. This immediately proves, that our Salvation, or Damnation is immediately of ourſelves, and not of any internal or external Impulſe or Influence whatſoever, neither of Good nor of Evil; but a free Will Choice, inclining us to one or the other, which Choice we may reject when we pleaſe, after having made Tryal or Proof thereof,—hence, our Salvation is not to be imputed to the mediate, nor immediate irreſiſtible Impulſe or Influence of God upon our aforeſaid original Attributes,—if it was ſo, it would in that Caſe be contrary to every Rule, not only of divine, but moral Juſtice, to force a free Will Agent, under no Control, as to his Liberty of Attributes, and Power of uſing that Liberty as his own Reaſon directed him, to accept of Salvation *per Force*, when his free Inclinations impelled him to the Reverſe.

Art. 255. Hence our own Conceſſion or free Will Inclination, is immediately neceſſary and requiſite in the

the Means of obtaining either Grace or Salvation; if it were otherwiſe, wherefore doth God ſtrive to induce us, by every Diſplay of Love and Fatherly Affection, to "turn from the Wickedneſs of our Ways and live," if it was in His immediate Power to force and compel us to be ſaved, whether we would or not.

Hence we obtain no farther Acceſſion of Approach towards Grace and Salvation, than juſt to that very Degree whereto we have proceeded in the Divine Life, by making uſe of the Means of Grace we already have, whereby we receive freſh Supplies as faſt as we have Occaſion for it, but no faſter; it would be highly abſurd to expect more, or be invoking God to grant us Grace, when we have not uſed what we had.

Hence alſo we may proceed ten out of the fifteen foregoing Steps, (196) and by ſtopping there, and not aſpiring to greater Heights and farther advances in Grace and Perfection, we may fooliſhly reſt ſatisfied with that Acquiſition, and by thus ſtopping ſhort of the Mark, never arrive at the Summit of either Grace or Salvation.

Art. 256. This proves that any Man or any Being can, at any Time, in any Circumſtances, or when he pleaſes, turn from the Error of his ways.—"When "the wicked Man turneth away from his Wickedneſs "that he hath committed, and doth that which is law-"ful and right, he ſhall ſave his Soul alive."—Here we ſee *Ezekiel* doth not ſay, *when* God *turneth the wicked Man away from his Wickedneſs that he hath committed*, God *doth thereby ſave that Soul alive.*

Again, Christ ſaith, "*come* unto me all ye that are "heavy laden, and I will give you Reſt."

Here the word *come* manifeſtly implies a Power in the Perſons themſelves to *come* or to *ſtay*, as they chooſe, which otherwiſe would not be the Caſe under the Idea of an irreſiſtible or compulſory Salvation, which would require no Invitation whatſoever.

Therefore Salvation or Damnation is all our own free-will Choice; which Choice is directed and determined by that ſelf-determining Principle or inherent Power we originally, though derivatively, poſſeſs: thus we are capable of acting or not acting, even after the cleareſt Perception and the entire Freedom of voluntary Choice, reſpecting any Good or Evil within our Power or Capacity, and ſo of all other Beings, whether celeſtial, terreſtrial or infernal: we may alſo hence perceive the Power we and all other Beings poſſeſs of rejecting or accepting, refuſing or chooſing anew, by or from the Dictates of our Perception, our Reaſon, or our Judgment, according to the true Application or Miſapplication of our original Faculties, Intellects or Attributes, intirely unbiaſſed by any internal or external Principle or Power of irreſiſtible Influence or Impulſe whatſoever, as aforeſaid. (*Art.* 251.)

Art. 257. Hence the Condemnation of any Being whatſoever proceeds not nor is conſequent upon an Error of Judgment, or a Want of a true Perception of the Difference between Right and Wrong, Good or Evil; for our Judgment and our Perception may be deceived and miſled by Appearances, but the Condemnation of any Being whatſoever is the reſulting Conſequence, deriving from a perverted Abuſe of our divinely derived Judgment, our Perception, our Faculties, Intellects, Capacities and Powers, after the cleareſt Judgment and moſt evident Perception of the true Difference between Right and Wrong, Good or Evil; this, and this only, Stamps the Seal of Guilt: for I inſiſt we are only guilty when we are conſciouſly certain of having acted wrong, or reverſe to what we were conſciouſly certain was right.

Art. 258. Notwithſtanding the Abuſe of this Liberty, theſe Faculties, Intellects, Judgment, Reaſon, Perception or other Attributes, is ſaid and allowed of to conſtitute Guilt, and that Guilt brings Condemnation, yet it is evident that eternal and everlaſting Damnation

nation is not attached to this Guilt, (217) only Mankind have given the Epithet or Title of Damnation or everlasting Exclusion, to that State of obstinate and wilful Disobedience and Perverseness, deriving from the Prostitution and Perversion of the aforesaid Faculties, Reason, Powers or Attributes, which subjects us to that State of Existence which is reverse to our real and true Happiness; in which State, while we continue therein, we are damned, as they call it; and this State of Damnation, Condemnation and Exclusion abides with us both in this Life and the Life to come, so long as we do wilfully and obstinately continue therein, out of a perverted Abuse of our said Liberty, Free-will or Attributes, so applied to wrong Purposes; and if it were possible for immortal Beings to remain to all eternity in that State of Opposition to those inherent or original Principles they have implanted in their Nature, as derived from God the Source of their Nature, Attributes and Existence, then might they be said to be eternally damned; but as these Powers, Faculties or Attributes are originally from God, the Author and Source of all Beings, and Attributes of those Beings, though Devils and Men have perverted them; yet they will one Time or other reassume the Power of their divine Original, notwithstanding the Opposition they may experience or receive from the Power and Dominion of original and inherent Evil, which has had so long Dominion over them, and impelled them to a wrong turn or perverted Bias.

Art. 259. God's holy Laws were all made, ordained, decreed or appointed before either Angels or Men came into Existence, therefore they are like Himself who made them; they are eternal, they are unchangeable, they are pure, they are holy, and they are universal; and when we consider for what End or Purpose they were made, we will find they were made to restrain, counteract or overpower the Effects of that original Evil that must of Necessity be, and could not

be

be otherwiſe deſtroyed or abrogated by the eternal God. Hence every Thing tending to Evil, or every Thing that is contrary to God or His eternal Decrees, muſt be conſidered as an Effect of that Evil thoſe Decrees were ordained to counteract; wherefore thoſe Beings, whether Angels or Men, who have not ſubmitted themſelves to this original Evil nor its Effects, nor proſtituted their Heaven derived Capacities nor their Free-wills to its baleful Influence, they are a Law to themſelves, the Laws of God to them are as uſeleſs, in a ſimilar Senſe, as the Laws of the Land to an upright, honeſt, good Man; they have no Power over him; they have Nothing to do with him, nor he with them; he is a Law to himſelf, his Mind is his Kingdom; he would be juſt and honeſt were there no Laws exiſting to compel Men to be ſo.

Art. 260. Thus ſeeing that the original Laws of God were in Exiſtence before any derivative Being below the *Trinity* was in Exiſtence, ſo alſo were the particular Laws of God, to which Men have given the Name of particular eternal Decrees:—They were not made nor ordained after thoſe original Laws, nor after thoſe Beings came into Exiſtence, nor after God might *(as they ſay)* have ſeen Occaſion to form ſuch new Decrees, in conſequence of obſerving there was now a Neceſſity for them, which He had not originally foreſeen or provided for in His original Laws;—no,—the Whole of the Matter is very eaſily conceived;—for His original Laws included and compriſed in them all ſubſequent Laws, which exiſted in them before they were made known; and they were only made known and declared to Beings by and through the Agency of His *Holy Spirit*, juſt at the Time they were wanting or ſeemed neceſſary, and not before, as it would be abſurd to introduce Laws where no Occaſion exiſted for their Uſe:—This does not prove any new Modifications of the divine Mind, or His eternal Foreknowledge and Perception.

Corollary

Corollary 1.—Hence all Laws or Decrees, whether general or particular, that have been in Existence heretofore, or any that now are or may be hereafter, had their Origin or Source in the original eternal Laws of God, and are only brought forth by the *Holy Spirit* as there is Occasion for them.

Corollary. 2.—Hence also the God-Head have no Occasion to change their Minds, with respect to any new Occurrences or new Transaction that may seem to require or call for new Laws or new Decrees for their Adjustment; for however new the Law or Decree may seem to Mankind, 'tis older than the Creation, or as old as any other Law or Decree of God whatsoever.

Art. 261. A Law that had been decreed in the Reign of *William* the *Conqueror*, and either suddenly dropped, or never put into actual Execution, yet stands unrepealed;—if that unrepealed Law was revived at this Day by our Legislature, that Law would be new to us, but then that doth not set aside its being in Existence before, and as absolutely one of our Code as any other therein, though no absolute Necessity has been till now to put it in Execution.

Art. 262. Having admitted of original Laws and eternal Decrees, must we not also admit of Rewards and Punishments for those who keep or those who break those Laws?

Laws, as I have already said, were originally made to restrain Evil, not Good;—Goodness requireth no Law but itself to regulate all its Acts,—but Evil requireth a Law to restrain and keep it in Subjection to Good;—wherefore Goodness, that hath no Law but itself, can require no Reward but itself, which is an inherent Gratification, and not a Reward.

Evil, when restrained and counteracted by those Laws, and thereby changed from Evil and its Effects to Goodness, receives no Reward for so doing, but only becomes possessed thereby of the same inherent Gratifications, Privileges, &c. that Goodness is always known

known to poſſeſs of itſelf; and Goodneſs can receive no Acceſſion of Delight, Reward or Gratification, more than it originally and inherently poſſeſſes in itſelf.

Art. 263. Puniſhments come of Evil, not of God, nor of or from His Laws,—the Laws could contain no Puniſhment in themſelves originally and inherently, ſeeing they were made and in Exiſtence, before the Origin of Evil or its Effects were in Exiſtence, or required thoſe Laws to operate againſt them.—Actual Evil is a Puniſhment in itſelf originally, notwithſtanding whatever Shew of Pleaſure, Profit or Gratification it may aſſume, and therefore can receive no farther Acceſſion of Puniſhment, than that which it originally and inherently poſſeſſes, or ſuch as derives from it.—Therefore every Breach of thoſe Laws of God, carries with it, or is originally ſtampt with its own Puniſhment.

Art. 264. The vaſt Devaſtation and Deſtruction,—the Widows and Orphans,—the Outrage and Diſorder, the Famine and Miſery,—and all the Evils, Puniſhments and Scourges of the preſent War in Europe, are ſufficient Proofs of this Aſſertion, and ſo of all other Evils former or future, they bring their Curſes, Woes and Puniſhments along with them, or annexed or connected to them.

Art. 265. Good and wholeſome Laws can have no Influence of Reſtraint whatſoever, on the Conduct or Actions of good and virtuous Men, (*Arts.* 260, 263) their own Goodneſs is a Law to themſelves, ſince Virtue is confeſſedly its own Reward.

Art. 266. Evil Men, even where there are no Laws to bind or reſtrain them, feel and find a Compunction, and a Self-condemnation in themſelves, upon the Commiſſion of Evil, this is a Puniſhment ſufficient of itſelf, without the Infliction of any more, eſpecially where more cannot be obtained, and if it could be obtained and inflicted, it would ſtill come under the Denomination of the Puniſhment of Evil, or Puniſhment deriving from Evil,—ſince Vice is ſtill its own Puniſhment, or the Means of producing or procuring it.

Art.

Art. 267. These Assertions are easily demonstrated for Truth, seeing we have an internal Self-consciousness or Proof in ourselves of their Reality.—*Examine, Sinner, and you will find it so.*

Art. 268. Hence the Promises of God to such as keep His Laws, are all virtually contained in the Laws themselves, or in the very performing or keeping of those Laws, and imply no more, nor hold out any other Reward, than that which is originally in Goodness and its inherent Gratifications; this must be self-evident, since this is verily and indeed all the Reward that God Himself receives for all His Goodness and unbounded Mercy, which must therefore be the Summit, or highest Apex of perfect Self-gratification or Self-complacency, which he enjoys in the Distribution and Performance of supreme Goodness.

Art. 269. This Proof or Demonstration we have in ourselves, from an internal Self-consciousness thereof.

And the greater and higher Degrees of Goodness, with all its valuable Qualities and Perfections, and a just and rational Estimation of them, we enjoy, the nearer Approach we make towards the divine Perfections of the original Author of all Goodness, and therefore we still arrive at higher and more exalted Degrees of real Happiness, similar to His Happiness.——Say Reader, can Heaven itself consist of more?—or will not Man confess that this Happiness may also be obtained and enjoyed in Heaven upon Earth?

Art. 270. To close this Section by a final Proof, that shall act as the flaming Sword of the Angel, which turned every Way to guard the Tree of Life, so shall this Proof prevent every Approach whatsoever, that may or can be attempted at a Refutation of this grand Point of Doctrine.

Argument.

That God *condemns and casteth into Hell, sinful, transgressing Beings,—or He doth not.*

1. God is ſupreme Goodneſs. (*Art.* 19.)

2. *Evil* is the direct Reverſe.

3. God is an exiſting ſpiritual Being. (17, 18, 19.)

4. *Evil* is not a Being, but the Adjective Quality, or Action of a Being. (*Art.* 6.)

5. God continually reſiſteth, oppoſeth or counteracteth this Quality;—though He cannot finally extirpate or annihilate its Origin. (*Art.* 6, 94.)

6. God condemns this Quality or Evil; being diametrically oppoſite to His holy influencing Spirit.

7. Jesus Christ is God, (*Sect.* 3)—therefore Jesus Christ condemns it.

8. The Holy Spirit is God, (*Sect.* 3)—therefore the Holy Spirit condemns it.

9. The *Holy Scriptures* are the Word of God, (*Sect.* 13)—therefore the *Holy Scriptures* condemns it.

10. The Soul of Man is a derivative Portion of God the Father, (*Sect.* 3, 4.)—therefore, the Soul of Man being a Part of God, in the active Faculty or reproving Power thereof—called Conſcience, condemns it.

Conſcience and Sin can never be reconciled.

11. What is condemned, is, or ought to be rejected.

12. Therefore Sin, as deriving from the Origin of Evil, is condemned and rejected.

13. What is condemned and rejected, is caſt into Abomination, Deteſtation or Abhorrence.

14. Thus Sin, as the Effects of original Evil, is condemned, rejected, or caſt into Abomination, Deteſtation or Abhorrence, by Man's own Conſcience, (*even though it be ſeared as with an hot Iron, or grown callous in Iniquity.*)

Corollary 1. Hence actual Evil and the Effects deriving therefrom, being diametrically oppoſite to God's Holy Spirit, which it conſtantly reſiſteth, it is therefore called, *the Sin againſt the* Holy Ghost.

Corollary 2. Hence alſo actual Evil, (*Art.* 10) and all Manner of Sin, Guilt or Tranſgreſſion deriving as Effects therefrom,—and God's Holy Spirit can never be

be reconciled.—Therefore actual Evil and its Effects can never be *forgiven*, in this World nor the World to come.

[*This Word* FORGIVEN, *as used here, is only another Word for* RECONCILED, *which last is the Word that should have been adopted by our Translators.*]

15. We are in this Place, to distinguish nicely and critically between the Origin of Evil, and its Effects, when brought into actual Evil.

16. The Origin of Evil is truly in and with every Being in Heaven below the TRINITY, naturally or inherently, if I may so speak, (*Art.* 6, 13, 70) therefore, the Origin of Evil stands not condemned nor excluded from Existence in Heaven, being as quiescent and inactive as if it was not in Existence. (*Art.* 12, 72, 73, 74.)

17. But actual Evil, being the absolute Effects of actual Transgression, Guilt or Sin, cannot be called the Origin of Evil, but Effects deriving therefrom. *Art.* 10.

18. This Evil cannot be condemned where it doth not exist; but is condemned only where it really exists.

19. An existing Being, and the Actions of that Being, are two distinct Things; as the Actions of a Man is not the Man himself.

20. My Ship is condemned for having the Plague on board it.

21. My Desires after my Cargo, impel me to follow the Fate of my Ship, sooner than quit it.

22. I am not condemned; but the Plague that is on board.

23. If I chuse to suffer rather than quit it, I thereby condemn myself to the same Doom of my Ship.

24. If I quit it I am free; whilst it stands still condemned, and interdicted from Admission into the Kingdom.

25. Just so with actual Sin and Transgressions, and all Effects deriving therefrom;—as a Plague they are condemned, and interdicted from Admission into the Kingdom of Heaven, to all Eternity of Eternities.

26. Any existing Being, under the actual and absolute Impulse or Influence of actual Evil, Sin or Transgression, while he continues attached to, or united therewith, is also condemned and interdicted from any Admission into the Kingdom of Heaven, per 23 foregoing Principle.

27. But when he repentantly resolves to quit it, and actually tears himself violently and forcibly away therefrom, he is no longer condemned, per 24 Principle.

28. A Man is never condemned till he acts wrong.

29. And when he acts right, we no longer condemn him.

30. Then it is manifest, that it is not the Man that is condemned, but his Actions.

31. His Actions bring him under Condemnation, whilst he continues influenced by them, or their evil Impulses.

32. When he lets go, or rejects the Evil, that his Spirit as a Portion of God's Holy Spirit condemns, he is free, and it remains condemned as before.

Corollary 1. Hence this Doctrine of Rewards and Punishments is explained.

Corollary 2. Hence this Mystery written on the Forehead of this scarlet Whore, this Mother of Harlots is explained.

Corollary 3. Hence this Sin against the Holy Ghost is explained.

Corollary 4. Hence this Magazine of mysterious Mysteries is broke open and explained.

Corollary 5. Hence we conclusively perceive, what this everlasting Damnation in Hell truly implies,—what this Punishment and Infliction of Evils, Woes and Scourges on transgressing Beings, by a God of infinite Goodness, Mercy and Truth, truly implies;—what blundering, vague Ideas Mankind have for Generations entertained concerning those Things;—what profitable ecclesiastical Purposes they have been applied to, after bending and twisting them to every false and ignorant Interpretation.

Observation.

Observation.—From the united Force of the foregoing Principles, it will be directly manifeſt that the true Intent of CHRIST's Words, 12 *Matt.* 31 & 32 *V.*—3 *Mark*, 28 & 29 *V.*—12 *Luke*, 10 *V.* were thus.

The damnable Oppoſition and obſtinate Perverſeneſs of Spirit, manifeſted by aggravating Sinners againſt GOD's *Holy Spirit*, is, for all Eternity of Eternities, or as long as God is to be GOD, excluded, ſhut out and interdicted from any Admiſſion into His Kingdom; or as if He had ſaid, theſe People manifeſt ſuch a malicious and exterminating Spirit, againſt GOD's holy influencing Spirit, as would ſeem finally to exclude it from all Operation or Acceſs, either here or hereafter, to their Souls; which damnable Oppoſition and malicious Perverſion againſt the *Holy Spirit*, diſqualifies their ſpiritual or divinely derived Powers from uniting therewith, or receiving its Influence or Impulſe; which malicious Diſpoſition is evidently no other than the Quality, adjective or ſpiritual Action of that Being, and is not by any Means the Being itſelf; this Quality, Diſpoſition, Action or Adjective of ſuch Being, ſtands ſo oppoſite to GOD's *Holy Spirit*, that it never can be reconciled thereto in Time nor in Eternity; nor the Being who holds it, or is influenced thereby, can have no Acceſs to the Kingdom of GOD, ſo long as he continues united thereto or connected therewith.—How could it be otherwiſe?—Would not common Senſe (*not Mr.* PAINE's *Common Senſe*) tell us that Wickedneſs, Sin, Evil, Guilt and Diſobedience (*which are only Qualities*) can have no Place whatſoever in Heaven; nor the Being who holds thoſe Qualities, no more than the bad Qualities themſelves, can't be admitted till he quits them; and when he quits them, and is admitted, he will never forgive himſelf, in Time nor in Eternity, for having reſiſted the divine Influence of GOD's *Holy Spirit*, by continuing in Sin, Oppoſition and Diſobedience thereto, ſo long as he has done.

Hence

Hence it is also easily perceived what that killing with spiritual Death, and casting into Hell, implieth, in 12 *Luke*, 5 *V.*

Art. 271. This *Section* for ever and eternally sets aside the Doctrine of Rewards and Punishments from or of God:—For it is manifest from the foregoing Considerations of the true Nature of Causes and Effects, that an evil Choice, or Choice of Evil, brings with it the Effects and Consequences resulting from Evil, *(per* 13 *Art, Sect.* 1.) as doth the Effects of a good Choice bring good Consequences along with it:—moreover, seeing that Angels, Devils and Men are at their own Option *(per foregoing Considerations)* to refuse or reject Evil, and choose Good, or to refuse or reject Good, and choose Evil, and that this Power of Option will for ever exist with them while they themselves exist, then and therefore the Salvation or Restoration of Angels, Devils, damned Spirits and Mankind cannot be doubted of nor denied upon the foregoing Considerations, whilst such Option exists in perfect Freedom of Choice, after the Result of repeated Tryals or Experiments made according to a former Choice, which we have found from Experiments, not to have answered our Expectations, our Desires, nor our Ends, and we have still a Power of again altering our Choice *ad infinitum*; whence it may be rationally inferred, that whenever we please we can and may choose to submit our whole Free-will to be governed by God's free Grace; which Choice of Submission or turning to God, in Consequence of such Choice or Determination, is, and must be truly considered as our own voluntary Act or Deed, which must necessarily precede any Act of Influence, or Act of Power, Force, Persuasion or Authority whatsoever of God, on any Being, or on the Powers or Attributes of such Being, of all which there are abundant Scripture Testimonies to support us:—Also, after thus turning to God with full Purpose of Heart, and receiving all the divine Benefits promised or proposed

posed to such, we have still a Liberty of Will, and Power of recanting and turning away to all we before had been, of which sufficient Instances are not wanting.

Consectary.—From what has been said and done throughout the sundry *Sections* of this Book, it appears that Mankind know so *little* of what they ought to know *most*, that I am both astonished and ashamed on their account, to have it in my Power to make such large Amendments in the Doctrines,—such removing and shovelling of Rubbish out of the religious Opinions they have professed, taught, preached and practised through such a Succession of Generations.

SECTION

SECTION XVIII.

Of HELL.

Argument.

That there is ſuch a Place as HELL,—*a bottomleſs Pit,—a Lake burning with Fire and Brimſtone,—kindled by the Breath of an angry* GOD, *and ordained, made or appointed by Him for the eternal Puniſhment of Devils and damned Souls of wicked Men,—or there is not.*

ART. 272. IF *Hell* be a local Place, in real and abſolute Exiſtence, then it is manifeſt it is a particular Part or Place in GOD's Creation, for without Him was not any Thing made that was made;—then it is alſo a flat or ſtrong Contradiction to that Paſſage or Portion of Scripture, GEN. 1, 31 *V.* "*And* GOD *ſaw all and* "*every Thing that He had made, and behold it was very* "*good;*"—either this Paſſage muſt be wrong, or elſe Hell muſt be a very good Place, if it be any Part of His Works;—therefore we are to determine whether Hell be a Part of His Works, and a very good Place, as all He had made was very good,—or prove that there is no ſuch Place as Hell, either made, created, ordain-

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ed or appointed by or of God, as a local Place of eternal Puniſhment for apoſtate Spirits and fallen Rebels, whether of Men or Angels.

Art. 273. The abſurd Ideas that Mankind have entertained concerning Hell, have entirely originated from their not being bleſſed with ſpiritual Diſcernment, nor ſpiritually conſidering it, as the Power of prophetical Foreſight has been for Ages on a viſible Decline; wherefore they have ſubſtituted the literal Expreſſion in the external Senſe of the Scriptures, in the Room of, or inſtead of the true, ſpiritual and abſolute Meaning or Signification thereof; and as I have ſhewn in my Section on the Scriptures, that many of its moſt weighty or intereſting Paſſages have an hieroglyphic, ſymbolical, figurative, typical or parabolical Signification of parallel Correſpondence, therefore they do greatly err who ſubſtitute the literal or typical Repreſentation, in the Room of the true, ſpiritual, internal Meaning of any Part, Portion, Paſſage or Text of Scripture whatſoever.

Art. 274. To avoid Circumlocution or Tautology, and come as directly to the Point as poſſible, I ſhall aſſume an argumentative Mode of Reaſoning and Proof, that may lead to the Means of ſetting this Matter in the cleareſt Light, and moſt unrefutable Point of view poſſible.

From the continual Aſſertions and Aſſurances we daily meet from the Pulpits, the Preſs and the Pen, as well as ſome few Inſtances in Scripture, according to the literal or external Senſe of them, we are informed and aſſured, that the State of Man after Death is an irreverſible State, a fixed, unalterable Doom, an eternal, irrevocable and unchangeable Decree.—If it be ſo with reſpect to Man, *(that has been the deceived, as they ſay)* it muſt be truly ſo with reſpect to the Deceiver, as they call Satan;——wherefore, if the State of the Damned be unchangeable, irrevocable and eternally eternal, then by the ſame Parity of Reaſoning, the

State

State of the Bleſſed in Heaven muſt be alſo unchangeable, irrevocable and eternally eternal, or at leaſt we are told and taught to believe ſo;—but if we allow, aſſert, or inſiſt that it is ſo, (*as all Divines do*) then we muſt alſo allow, aſſert and inſiſt that it was ſo,—if it is ſo and was ſo, then it muſt have been always ſo,—then wherefore Hell or the Occaſion for it?—But if we allow of Hell as a local Place in real and abſolute Exiſtence, or if we allow it to be only a State of ſpiritual Baniſhment, or any other Title whatſoever, we muſt allow it was not a Place or State for Beings to be baniſhed to before they were in Exiſtence, nor immediately upon the Commencement of their Exiſtence, they muſt have known Good before they knew Evil;—therefore Hell was not in Exiſtence before Heaven:—If ſo, then it muſt have a ſubſequent Commencement,—and if it had a Commencement, it muſt be for ſome Purpoſe or Reaſon, and when that Purpoſe or Reaſon ceaſes to exiſt, or an Occaſion for it, Hell alſo may ceaſe to exiſt, as there will be no Occaſion for it.

Art. 275. From which Arguments it appears, that as the original State of the celeſtial Beings anterior to Man's Creation was not an unchangeable, irrevocable and eternally eternal State:—If it was, why was there a Fall of the Angels to *Evil in Heaven*, ſo as to cauſe them to become Outcaſts of Heaven, and Inhabitants of Hell; therefore there muſt evidently exiſt the ſame Poſſibility of a future Fall, Falls or Relapſes, as of a former one; for by allowing of the one, we alſo allow of the other:—Wherefore I think, that the wiſe Men, and the learned Men, and the Divines, and the Philoſophers, and the ſpiritual Philanthropiſts, would do well to alter ſome of their Aſſertions made from the Altar and the Pulpit to their Auditory, that have no Foundation in the Spirit, but in the Letter of the *Scriptures*.—They aſſert that an unchangeable, irrevocable and eternally eternal State takes place in the next Life, with reſpect to Man;—and if it does with reſpect to Man,

Man, it muſt alſo with reſpect to Spirits, both celeſtial and infernal;—and if ſo, then God loſes, to all Eternity of Eternities, or as long as He is to be God, thoſe celeſtial Beings, thoſe miniſtring Servants of His Heavenly Houſehold, that are His divine Offspring, of whom He is, and was, and ever will be, their Father, their Fountain, Source or Origin, and puniſhes them to all Eternity in a bottomleſs Pit, a Lake burning with Fire and Brimſtone:—Then if this be the Caſe, what becomes of the univerſal Atonement, or where was the Occaſion for it?—Surely if the Debt was paid, and the univerſal Atonement made by our divine Surety in His vicarious Death and Sufferings, it is manifeſt, that when He paid the Debt it cancelled all Obligation or Liability to Sufferings in the Beings ſo atoned for and redeemed; and as God ordained and accepted His own Ordinance in the Merits of His Son's full, perfect and propitiatory Atonement for all Sin and Evil, and all Apoſtacies whatſoever, it muſt therefore be manifeſtly evident, that God could not, in ſtrict Juſtice, inflict farther Puniſhment, even according to their own Doctrine, on Beings ſo atoned for and redeemed;—it would be acting like a Man, who, though he had accepted a good and ſufficient Security for a Debt, and after it was paid by the Surety or Bail, he ſhould go and caſt the Debtor into Priſon, "whence he ſhall by no "Means come out thence, till he has paid the uttermoſt "Farthing:" this would be puniſhing beyond the Crime; and Puniſhment beyond the Crime has ever been conſidered, as it truly is, *a Puniſhing of Innocence.* This Imputation, this falſe Aſſertion, *according to their own Doctrine*, againſt infinite Goodneſs, Mercy and Love, is the moſt outrageous Blaſphemy, Impiety and Inſult that Men or Devils could poſſibly be guilty of; yet we find it daily aſſerted from the Pulpit, the Preſs and the Pen.—Lord God grant, that henceforth for ever no Being whatſoever ſhall aſſert, avow or maintain ſo horrid a Lie, as that God doth puniſh or con-

demn any Being, or doom them to Hell Fire and Flames to all Eternity of Eternities, after he had accepted full and ample Satisfaction, and received what was not in their Power to pay.

Art. 276. If after accepting and receiving ſuch Satisfaction, ſuch univerſal Atonement for Sin, Guilt, Evil and all Apoſtacies whatſoever, he condemned and doomed ſuch ranſomed Beings to the eternal Pains and everlaſting Torments of Hell, there to abide as long as He is to be God, how muſt Humanity ſhudder at the Thought; is this the Love a Father expreſſes for his Offspring?—if ſo, He muſt be the moſt inexorable Tyrant that Imagination can conceive.—Is this the God the Chriſtians truly adore?—Is this the Being they profeſs ſuch hypocritical Reverence for?—Is this their Benefactor, from whom they profeſs to receive every good and perfect Gift in this Life; and eternal Damnation in the Life to come?—Strange Contraſt indeed!—a Contraſt that ſhould terrify the Heathen, the Mahometan, and the Pagan World to embrace ſuch contradictory Inconſiſtencies, ſuch deteſtable Opinions, ſuch monſtrous Doctrines, ſuch Perplexity in Principles of Faith and Practice;—this catachreſtical Abuſe of human Underſtanding,—this Maſs of Mockery, Ambiguity, Deluſion and Perplexity, borrowed from the Syſtem of *Epicurus* and others, and ignorantly introduced into the Chriſtian Diſpenſation, and blended therewith, muſt ever remain whilſt it continues in its preſent State, an everlaſting Obſtacle, an unſurmountable Bar, to the ſpreading of the Goſpel of Jesus Christ.—Who, that is endowed with Faculties ſufficient to receive Converſion from Mahometaniſm or Heatheniſm to Chriſtianity, or the Impreſſions of its Faith and Doctrines, Practices or Opinions, would knowingly, willingly and underſtandingly ſubmit or yield himſelf up to that dreadful Situation, of having the Devil continually in Action to enſnare, tempt or entrap his Soul, on one Hand,—and an enraged, all-powerful God on the

the other Hand, purſuing his Body, Soul, and Spirit, with all the Wrath, Vengeance, eternal Deſtruction and Damnation poſſible, for ſuffering himſelf to be entrapped or enſnared, by the Artifices or Seduction of a *Spirit*, ſaid to be full of Stratagem and Deceit.—Can weak, imperfect Man be a *Match* for *inviſible Spirits?* Conſider him only for a Moment, in the Situation of having the Devil incognito, continually watching all his Motions and Inclinations, ready to take foul Advantage of him, *(ſome ſay, to eat him)* viz. to devour him, [a Lion ſeeking whom he may devour] by Temptations or Enticements of his powerful Colleagues, the World and the Fleſh; and his GOD in Anger threatening him, ſaying, as it were, *do if you dare;*—thus he is made a Butt for two of the moſt powerful Spirits that can poſſibly be conceived; and if they had not him to employ or amuſe themſelves with, 'tis difficult to ſay, *(according to ancient and modern Theology)* how they could otherwiſe amuſe themſelves; ſay, Reader, is not this pretty Stuff that your Clergy now and heretofore have ſought to force you into a Belief of? Don't you think them clever Fellows? Clever Fellows they muſt really be, when they can prove to a Demonſtration, that if you be overcome by the one, the other, for Revenge, caſts you into a bottomleſs Pit, a Lake burning with Fire and Brimſtone, to all Eternity of Eternities, or as long as He is to be GOD! And he is viſibly the cleverеſt Fellow, who can make the moſt of it, or by it.—What Extremity of inexorable, irreconcileable and inflexible Cruelty does this diſplay?—What deplorable, what inextricable, what intolerable Situation this muſt be, in which they have placed Mankind?—What Happineſs, what Comfort, or what Satisfaction can he for a Moment enjoy, if he did but conſtantly and rightly conſider his State; liable to be ſeduced by the Devil, the World, and the Fleſh, from whom he cannot fly, nor extricate himſelf, having no Place on Earth of ſufficient Security; and if he is ſeduced, his ſpiritual Paſ-

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tors and Maſters in Divinity, aſſure him, that he muſt abide an eternal, never ending, never to be appeaſed Wrath and deſtructive Vengeance; this makes God worſe than the Devil himſelf; for the Devil can be conquered, overcome or put to Flight (*as they ſay*) by Reſiſtance; but this God cannot be conquered, reſiſted, overcome nor appeaſed, even by an Eternity of Torments, horribly continued, with unabating, unextinguiſhable Blaze, Violence and Fury, as long as He is to be God; if ſuch a State be in Exiſtence, they ſurely bid faireſt for it, who teach, preach and aſſert ſuch damnable Lies; and therefore, it requires no leſs than a God of infinite and unbounded Mercy to forgive the Fabrication and Promulgation of ſuch blaſphemous Impiety; where Horror, Deſpair, Mockery, Falſehood, Contradiction, Ambiguity, Unreaſonableneſs, Perplexity, Error, Deluſion, Blaſphemy, Iniquity and Impiety have been compounded, and their Quinteſſence extracted by Diſtillation, in the Alembic of Ignorance, to produce this Gallimaufry of Abſurdity, Prejudice, Bigotry and Superſtition.

Indeed there is one Happineſs that reſults to Mankind, *which they ought to be proud of*, that is, tho' they profeſs to believe all this to be the Caſe, they are ſeldom very much frightened at it, and often diſplay the moſt undaunted Courage, in ſetting *both* God, the Devil and the Clergy at Defiance, with all this dreadful Magazine of Horrors.

Art. 277. Moreover, I cannot ſee what Uſe could reſult from the eternal Puniſhment of Beings in Hell, or what End God could propoſe to Himſelf, (*though I have conſulted the Divine Mind, and His Reaſons for Things, with His Permiſſion, deeper than any other Man could or dare preſume*) yet, I ſay, I cannot ſee what End He could propoſe to Himſelf, in having a Hell, a bottomleſs Pit, burning with Fire and Brimſtone, to damn ſpiritual Beings in, that have their Root or Origin in Him, of Him, and from Him;—nor on the other Hand,

I cannot

I cannot rightly comprehend, (*for Want of an Eccleſiaſtical Aſſiſtant*) why the Devil ſhould be ſo ſedulous, and give himſelf ſuch Trouble, to bring other Beings into Miſery and eternal Pain along with himſelf?—I am poſitive it would be no Mitigation whatſoever of his own unhappy State, in that of bringing others into a like Condemnation, even though it were, as is aſſerted by ſome, out of Oppoſition, or through Spite to God and His Works.—Moreover, if the Devil and his Angels be condemned to Hell, (*as they ſay*) never to leave it to all Eternity, and if that Hell be a local Place, then how is it reconcileable with the going forth of the Devil, (*as Mr.* Paine *obſerves*) and mixing with the Sons or Children of God, and preſenting himſelf before the Lord, (*Job*, 1 *Ch.*) and in His Preſence holding Converſe with Him; or what is Hell for, or is there ſuch a *State?*

Art. 278. I anſwer,—there is ſuch a State, and a Hell to all Intents and Purpoſes as direful, as terrible and as accurſt, in all its horrible Forms and hideous Circumſtances, as any Deſcription whatſoever concerning it can amount to, ſave only in that of its not being a *local Place*; and that it is a *State* that will hereafter have a final Termination, as being no Part of God's Works, and exiſts intirely againſt His will; and the Duration thereof, or Term of its Exiſtence, will be no longer than till all its Subjects ſuffer their Free-will to come into Subjection or Submiſſion to God's free Grace, which, if this ſingle Circumſtance took place this Night, then there would be an End to that *State* called *Hell* to all Eternity, if no new Apoſtacies gave Occaſion to reſtore it, or another like it, into Exiſtence again.

Art. 279. I have already proved the Origin of Evil and its Effects, and the Extent they might be carried to; as alſo the Exiſtence of them to be Things that ſubſiſt or exiſt independent of God, and againſt His divine Will and Power finally to aboliſh or annihilate; therefore, as thoſe Effects of Evil when actual cauſe a

Departure

Departure in celeſtial Spirits from their original Purity, Rectitude and Happineſs, by their complying or ſubmitting themſelves to be overcome therewith, and giving up their Free-will to its Impulſes, it is thence manifeſt Hell is of or from themſelves, and not of GOD; they become Evil in their ſpiritual Natures, (*like mixing Ink by Drops with pure Water*) and thence they depart into ſpiritual Darkneſs, which is oppoſite to GOD, who is ſpiritual Light.—This is truly the Origin of Hell, and as it is, we can ſurely and ſafely aſſert, that GOD is neither the Maker, Creator, Ordainer or Appointer of ſuch a *State*;—If ſo, then Hell is only a *State* of Departure from GOD, and uniting with Evil.—What has the Devil to do with this?—The Devil departed from GOD into Evil, and ſo became what he is;—Mankind, it is evident, can do the ſame, without bringing in the Devil or any of his Angels as partly concerned; if they be partly concerned, (*as is aſſerted by many*) it is not according to the literal, but according to the ſpiritual Senſe of the WORD of GOD, they are to be acquitted of the Charge or condemned; for

"Bad as he is, the Devil may be abuſed,
"Be falſely charged, and cauſeleſsly accuſed;
"When Men, unwilling to be blamed alone,
"Shift off the Crimes on him, that are their own."

We have heretofore ſhewn how the Spirit of GOD is in Man. (*Arts.* 39, 40, 41; 42, 79 *to* 91.)

We have alſo ſhewn how the Spirit of Evil is in Man. (*Arts.* 6, 9, 13.)

We have alſo ſhewn what this Spirit of Evil firſt originated from. (*Art.* 6.)

GOD is the Author of Supreme Goodneſs. (*Art.* 19.)

Juſt ſo is the Origin of Evil the Source of Supreme Badneſs. (*Art.* 10.)

The Works of GOD are the actual Effects of divine Goodneſs ſupreme.

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The Works of the Devil (*ſo called*) are the actual Effects deriving from the Origin of Evil, or Badneſs ſupreme.

The Kingdom of God, with Reference to Mankind, is His *Dominion* in the Heart of Man.

The Kingdom of Satan, with Reference to Mankind, is the *Dominion* of Evil and its actual Effects in the Heart of Man.

When the Spirit of Evil gains the Aſcendancy of the Spirit of God in Man, (*Art.* 10) by his giving way to, ſubmitting or proſtituting his ſpiritual, temporal and mental Powers and Attributes to be ſtained or tarniſhed by the Influence of the actual Effects deriving from this Origin of Evil, (*per Art.* 6 & 10) and thereby reſiſting the Spirit of God;—he is then ſaid to be under the *Dominion* and *Influence* of Evil,—which *Dominion* is called the Kingdom of *Satan*, as being the direct Reverſe or Contra to the Kingdom of God, or His *Dominion* in the Heart of Man:—*Satan* being the *firſt* who poſſeſſed or exiſted in ſuch a State, it is therefore the more emphatically called his Kingdom; wherein he ſtill continues to act under the Effects of the Influence of that deteſtable Propenſity deriving to him from the Origin of Evil. (*Art.* 6.)

When *Satan* fell, he fell by proſtituting his divinely derived Attributes, or celeſtial Powers and Faculties, to the Sway or Influence of thoſe evil Propenſities which ſtimulate him ſtill to act with Perverſeneſs, Diſobedience and Oppoſition to all Good and its Source, (*per Art.* 10) which Propenſities were (*per Art.* 6) inherent in his Nature, that now bear *Dominion* over him.

So alſo when Man fell, he fell by a like Proſtitution of his celeſtial Faculties or Attributes, to the Sway or Influence of thoſe evil Propenſities that were inherent in his Nature, (*Art.* 6) that now bear Dominion over him.

Then is not this Kingdom of *Satan* the ſame with Men as with Devils, ſince both act with the ſame Spi-

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rit of Diſobedience, Perverſeneſs and obſtinate Oppoſition to the Influence of all Good and Grace, from the ſame original Principles and Motives.

Mankind, when under the ſame Influence or Propenſities with *Satan*, are ſaid to do the Works of *Satan*:—His Works are bad,—ſo are theirs;—then both bear the ſame Name or Title;—yet this doth not implicate *Satan* as the Original, nor even the intermediate Temptor or Aggreſſor, by tempting or influencing Man to act reverſe to what he ought to do;—no,—it only proves that Man has ſuffered himſelf to be led away or captivated, juſt as the Devil originally was led away or captivated, and by the very ſame Power and Means; whence Fellow-ſufferers ſhould have a Fellow-feeling for one another, and not aggravate the Circumſtances of their Miſery by charging that as a Crime to one, that was only accidental to either.

The Fall of *Satan* has had no Influence whatſoever on the Fall of Man, from the Beginning to the preſent Day;—both fell by a like Tranſgreſſion, as aforeſaid; both ſuffered Loſs from the very ſame Motives, and by the ſame ſpiritual Deluſion or Influence, originally and unavoidably inherent in their Natures. (*Art.* 6.)

But then the *Dominion* of Evil, called in *Scripture* the Kingdom of *Satan*, and the actual Effects deriving from that original Dominion of Evil, alſo called in *Scripture* the Works of the *Devil*, &c. when put into actual Commiſſion, being prior or anterior to the Fall of Man, they are therefore termed the Kingdom of *Satan*, and the *Devil's* Works;—but had Man fell firſt, then the Name or Title in the Expreſſion ſhould have been changed to the Kingdom of Man and his Works, with reference to the Devil and his Angels.

Hence the Whole of this Matter implies no more than that Man is an Aggreſſor of himſelf, through the Influence of the evil Propenſities originally inherent in his own Nature, without the Devil or any of his Angels having the leaſt Hand, Act or Part in influencing, tempting

tempting or ſtimulating him thereto; for Man could be as evil to the full as he now is, if *Satan* had never fell at all; the Spirit of Evil can be every where that derivative Beings are, but that Being whom we call the Devil cannot be every where, as he is only a perſonal Being, therefore Ubiquity belongs not to him; for as I have ſaid before, Man only acts by or under the ſame Spirit of Deluſion or Influence that overcame the Devil, and cauſed him to act reverſe to his FATHER and his GOD.

Hence the Acts of the Devil are imputed to Man, when Man does the Devil's Works, or does Works like thoſe done by the Devil; [not Works done for the Devil, nor by his Influence or Inſtigation] and reverſely, the evil Works of Man are imputed to the Devil, upon the ſame Principle and under the ſame Idea.

Hence the Miſtakes and Blunders about that Paſſage in *Geneſis*, with our Interpreters and Commentators, concerning *Satan* aſſuming the Form of a Serpent, or entering into one, to tempt our firſt Parents, is eaſily rectified.

That perſonal ſpiritual Being compoſed of two Natures, (*Art.* 60) whom we call the Devil, Lucifer or Satan, had Nothing to do in this Piece of Buſineſs farther than the Imputation of his deteſtable Spirit, to that of the active Evil in the Tranſgreſſion of our firſt Parents, both being ſimilar; and we have already ſhewn ſufficient Reaſons why the Serpent is introduced as the firſt Tempter. (*ſee Art.* 134.)

I ſhall here poſtpone any farther Comments on this Subject, till another Opportunity.

The Continuance of this State which we call *Hell*, will be no longer than till a Recovery be made, thro' GOD's free Grace and unbounded Love obtaining univerſally; and the Means of this Recovery and Reſtoration He provided in JESUS CHRIST, long before Evil, Apoſtacy, Hell, Angel, Devil or Man came into derivative Exiſtence. (*Art.* 93.)

Art. 280. Now as to the Locality of Hell, it exiſteth only in the ſame Senſe or Point of View that the Kingdom of God exiſteth in a ſeperated Senſe from the Kingdom of Heaven; for though Heaven be conſidered as the Kingdom of God in a general Senſe, yet the particular Kingdom of God, as contradiſtinguiſhed from the Kingdom of Heaven, as the general Kingdom of God, is evident from many Texts of Scripture;—or if it be not too great an Abuſe of the Word or Idea, the local Kingdom of God, as contradiſtinguiſhed from the other Parts of this general Kingdom; local only as to its being more ſpiritually and exaltedly ſeparated, by the infinite Glory and moſt ſuperlative Holineſs thereof, above all other Holineſs or Glory that is to be elſewhere found throughout the other Parts of Heaven:—Hence thoſe who do not nor cannot obtain any Place, Portion or State in any Part of Heaven, or that happy State of being the "leaſt in the Kingdom of "Heaven," are ſaid to be in Hell, which is therefore to be conſidered only as a ſeparated State of Exiſtence, or an Exiſtence excluded from the Enjoyment of this Glory, this Holineſs and Bliſs that conſtitutes the Joys and Felicity of that happy State, from which they have ſecluded themſelves by their own Departure, Diſobedience, Obſtinacy, Perverſeneſs and ſelf-willed Oppoſition to God, and their Attachment to Evil and its Effects, which truly and abſolutely conſtitutes their Hell; in which State of voluntary Baniſhment and Seclusion they exiſt in ſpiritual Darkneſs, having withdrawn themſelves from the divine illuminating Light of God's *Holy Spirit* and its Influence, by which, and from which alone, all ſpiritual Light and Life iſſueth and exiſteth:—Every Curſe aud Woe ſhall attend them who flee from him, who give themſelves up to their own ſpiritual Deſires and Propenſities, who reſiſt the Will of God, who wilfully ſtay in Diſobedience, Miſery, Darkneſs and Want of ſpiritual Support, like the *Prodigal Son* before his Return; in Bondage to Sin, and a Servant

a Servant to beaſtly Deſires; ſo that by this Perverſion of their ſpiritual Faculties, and by proſtituting them to thoſe Propenſities they found inherent in their Nature, they united themſelves with Evil, and thereby loſt the clear Light and Manifeſtations of God's *Holy Spirit*, which they before enjoyed juſt as Judas Iſcariot, Julian the Apoſtate, or any other human Backſlider doth when he withdraws himſelf from the divine Grace, Light and Life he received and enjoyed, and was in full Poſſeſſion of *(Art.* 196. *laſt Note after* 15*th Step)* before his Apoſtacy; ſo that by withdrawing themſelves, they loſt that divine Light they before enjoyed, in the ſame Senſe that all Apoſtates or Backſliders do; and as I have already ſhewn that there is a Growth in Evil as well as a Growth in Grace, both of which may be gradual or by Degrees, or more ſudden and violent, *(as is ſhewn by our Simile of adding Ink with fair Water, or by a ſudden Converſion, as well as a gradual one)* therefore it is very probable as well as poſſible, that they did not loſe it all at once, but by Degrees, till they may be ſaid to have finally loſt it, and in this *Caſe*, *State* or *Situation* they now act the Part that many backſliding Chriſtians do, when they have departed from God, and caſt all Goodneſs behind them, and find He has then forſaken them, as they think; they then turn Enemies to Him, bear Malice and ill-will to Him, and to all Good and Grace, and to all that He has and is, and to all His favoured Beings or Creatures.—This irreconcileable Hatred, ſo begot in the celeſtial Spirits, for God and His Goodneſs, and every favoured Creature of His, has its evident Similarity in the Hearts, Minds and Actions of evil Men, who often moſt unaccountably beget a deadly Hatred and a mortal Averſion for perhaps a very good Man, or an innocent Fellow-creature, to whom perhaps the Diſlike firſt aroſe from their own Evil-mindedneſs, which inclined them at firſt only to imagine there was a Reſerve of cool Conduct obſerved in that Perſon towards them, whoſe

Favour

Favour and Friendſhip they had and enjoyed; this imaginary Circumſtance, that has no real Foundation only in their own cankered Mind, which cankered Mind is ſufficiently active in magnifying every baſe Inference it is capable to create or draw to itſelf, of the Conduct it imagines or pretends to diſcover in the Object of its gradual and growing Averſion; this Baſeneſs of Mind now begins to govern their Conduct towards this Perſon, and be they ever ſo hypocritically unreſerved, or apparently ſatisfied in the Preſence of or with the Object, yet it will one Time or other manifeſt itſelf; and if they be detected, or find their Baſeneſs is either known or ſuſpected by the Perſon, they then break forth into more open and evident Diſplays of this deteſtable Malevolence.—If in this Caſe, the Perſon to whom or againſt whom their rancorous Averſion has been ſuffered to encreaſe, ſhould then obſerve as cool a Diſtance with them as they have done and given evident Proofs of, by their obſerving a cool Diſtance or Withdrawing from him, will any one ſay it was not juſt and right ſo to do; more eſpecially if the Perſon who has thus been groundleſsly ſuſpected and injuriouſly treated, gave frank and open Proofs, by Invitations, Calls and friendly Offers of Eccleirciſſement, to prove that the Breach did not commence upon his ſide; if, notwithſtanding all this, the other ſhould ſtill continue to manifeſt his openly avowed and virulent malediction againſt his former Friend and innocent Benefactor, is not the Depravity of his own Heart, and the Baſeneſs of his own Mind, his own Puniſhment; and this Puniſhment becomes the more aggravated in the Circumſtances thereof, the leſs Ability, Capacity or Means he finds himſelf poſſeſſed of to work his Revenge, or ſatiate his Deſire of deſtructive Vengeance againſt the Object of his Deteſtation, by this Perſon's being above or too much out of his Power.—Here we ſee a moſt ſtriking Repreſentation of the infernal Mind of the apoſtate Spirits;—they firſt depart, as it were, imperceptible

imperceptibly, and gradually ſlide off into the moſt deteſtable Envy, Malice and Ill-will, ſo they withdraw themſelves from this former Favour and Friendſhip they before enjoyed, and then, becauſe that Perſon does not manifeſt the ſame Confidence, the ſame Favour, and the ſame unreſerved Friendſhip for them, after ſeeing and knowing theſe Manifeſtations of their Ingratitude and Baſeneſs of Mind, they take Offence; and that Offence takes Root and grows to Hatred, and that Hatred begets the utmoſt Degree of Malice, and that Malice works upon their Minds with all the deadly Fire of Revenge, and this Fire of Revenge, if they cannot cruelly ſatisfy, becomes a perpetual Torment to them, and rages on with all the Flame of Deſperation, and with ſuch unextinguiſhable Blaze, ſuch unquenchable Fury and Violence, that ſpiritual Indignation is often in Want of Fewel or Combuſtibles ſufficient for its Support; and all this is heightened in the Aggravation of its Circumſtances, by their falſely imputing all this Miſery and Horrors, or the Cauſe or Occaſion of it, to the innocent Object of their deteſtable Opoſtacy and Rebellion.—The Unreaſonableneſs of this diabolical Spirit, of infernal and ireful Malice againſt GOD, and the Want of any real Foundation for the ſame, is here repreſented by the *Holy Spirit* as a bottomleſs Pit, which it truly is, as the Bottom of it *(the Meaning of it)* cannot be conceived no more than perceived by the Mind or all-ſeeing Eye of GOD, by Means of its Obſcurity and Darkneſs; nor even by the ſpiritual Eyes of the Tranſgreſſors themſelves:—hence I term it the Abyſs of Unreaſonableneſs. *(Arts.* 76, 77.)

ART. 281. This is only a temporal Picture, though a ſtriking Repreſentation of the Fire of Hell and the Torments of the Damned, and the Occaſion of it, and the Reality of this State, as far exceeds this Repreſentation, as ſpiritual Things exceed the temporal Deſcription or Repreſentation of them:—This may be truly ſaid to repreſent Hell in Epitomy; and all this without

once

once calling in God as an angry, revengeful Being, vindictive in His Nature, and condemning and casting them into this horrid, horrid State, where Envy inconceivable, and Malice irreconcileable, constitutes some of the highest Degrees of spiritual Punishment; and in this Respect, their Envy is represented by the inspired Penmen, from the Dictates of the *Holy Spirit*, as the continual Gnawing of a Worm; "where their "Worm dieth not, nor where the Fire is not quenched;" *where we may observe*, it doth not say, *it shall never be quenched.*—All the Description of Woes and Curses, and all the dreadful Representations recorded in Scripture, with all the terrifying Circumstances of aggravated and accumulated Misery, in the most hideous and frightful Forms that ever the Mind of Man has been capable of conceiving, are more than superabundantly and fearfully realized in this very Hell.—This descriptive Scene of the State of the Damned in the infernal Regions, as they are called in a spiritual Sense, with Fire and Brimstone, and all such other allusive Circumstances of a similar Nature, as recorded by that *Holy Spirit* who cannot lie, with all the multiplied Variety of them, will be found, in the strictest Sense of the Enquiry, to be a just and true Representation, and a faithfully certain Interpretation of all those Passages or Texts of Scripture that relate or have Reference thereto; they are representative of the Punishments that spiritual Wickedness doth undergo and really suffers in Beings, while in voluntary Banishment or wilful Disobedience, Obstinacy, Perverseness and maledictive Estrangement from God, and acting according to the Dictates of Evil, Sin, Guilt and abominable and infernal Ingratitude, and under no other direct Influence or Impulse than the dreadful Effects of spiritual Wickedness in the Extreme:—Say Reader, *What Part of the infinite Variety of these Punishments and Horrors are you and I to take our future Share of?*—Or say, shall we secure to ourselves a fearful Reversion of

these

theſe infernal Pains by a farther Violation:—Let us ſtop this preſent Inſtant, and for ever and to all Eternity bid farewell to every Tendency in ourſelves that leads thereto, by violently and forcibly tearing ourſelves away this Moment from every ſinful Incentive, and all at once riſing ſuperior to every Bar, Obſtruction or Impediment;—Let us take Heaven by Force!—Since it is to be taken by Violence, let us do Violence to ourſelves, and ruſh forward with Faith, Hope and ſpiritual Strength; what we have heretofore done is not the ſmalleſt Preventive nor Bar to our Entrance and Admiſſion into the Kingdom of Heaven;—If we ſtop ſhort and turn back when we ſee our Danger, and know theſe Things; after ſo ſeeing and knowing, if we ſtill perſiſt, I have my Commiſſion to declare, that we muſt paſs through ſpiritual Hell before we enter Heaven.

Will any Man undertake to prove, that Hell, according to former Deſcriptions thereof, can conſiſt of any Thing worſe than this, except that of God having no Hand in it; if we conſider for a Moment, the Cauſes that produce theſe dreadful Effects, what Hell *(even in the interior Bowels of Mount Ætna)* burning with Fire and Brimſtone unquenchable, could be more intolerable to the human Body, than the foregoing Deſcription of ſpiritual Hell to the Soul.

Art. 282. This Deſcription will be found to be ſtrictly correſpondent with all and every Text of Scripture that teſtify of Hell Torments,—that it is a bottomleſs Pit I have ſhewn,—but in my Comments on the Revelations of *St. John*, it will be there ſeen what the full Interpretation is, of this State or Pit of Darkneſs horrible,—and from our Definition of the Growth in Evil, *(Art.* 11) it is evident a Spirit or ſpiritual Being may ſink deeper and deeper ſtill, in this ſpiritual Darkneſs, which it therefore repreſents as bottomleſs;—alſo, the Reaſon why it is ſaid to be a Lake burning with Fire and Brimſtone, is in Reference or Alluſion to the Lake that now ſtands where *Sodom* and *Gomorah* were deſtroyed

deſtroyed by Fire and Brimſtone, which the inſpired Penmen choſe for a Similitude or repreſentative Alluſion to this State of the Damned, "which Lake is ſpiri-"tually called *Sodom*," or *Sodom* in a ſpiritual Senſe of the Phraſe;—that is, an Ocean like of everlaſting Flames and firey Indignation, without Bottom or Shore, repreſented there as an Ocean or troubled Sea of Iniquity; to this Place of ſpiritual Darkneſs, Puniſhment and Miſery, (*if a Place it may be called, that hath neither Bottom, Bounds, Dimenſion nor Extent*) all thoſe apoſtate Spirits that forſook their GOD, their Glory, and their Heavenly State, have withdrawn themſelves;—And to this direful ſtate of Miſery, Pains and Puniſhment, all Sinners whatſoever who die in their Sins, and who by their Lives and Actions teſtify their Diſobedience, their Love of Sin, their Love of the World, their Self-love, and Hatred to GOD, to Grace and to Goodneſs, when they depart this Life, (*before they have truly experienced the full Effects of Pardon and Forgiveneſs of all their Sins, (Art.* 196.--15 *Steps.*) they enter into this infernal Rendezvous, there to abide, 'till thoſe Manifeſtations and Circumſtances ſhall take place in this World of Spirits, that I have already declared in part, and ſhall alſo ſetforth more at large, in a future Part of this Work.

ART. 283. When we rightly conſider the cloſe Connexion that ſubſiſts between the inviſible World and this World of ours, how truly the one is an exact Repreſentation of the other, and alſo what Connexion ſubſiſts between the temporal Hell in this Life, and the ſpiritual Hell in the other Life; how evidently the one is a Prototype of the other: and how truly and completely Souls and Spirits are fitted and prepared in the temporal Hell of this Life, for the full Enjoyment of ſpiritual Hell in the other Life, by unfitting and unpreparing themſelves for the Kingdom of Heaven:—And moreover, when we ſeriouſly conſider, how eaſy the Tranſition is made from one to the other,—how ſud-

den

den the everlaſting Change takes place, it is wrought in the *twinkling of an Eye*, in the ſingle Inſtant of Death, —for let a Man be ever ſo long dying, or be in the moſt excruciating Pain, yet 'till he be finally dead, he is manifeſtly belonging to this Life; but when he is really dead, he is as manifeſtly quit of this Life in a ſingle Inſtant, as in a ſingle Hour, a Day, a Month, a Year, or an Age. And when we conſider that he is gone from hence, never, never, never to return during this Life, how awful the Conſideration?—How wonderful the Reflection?—How dreadful the Experiment to the wicked? 'Tis juſt like a Man travelling through Tartary, when he comes to a Gate or Door in the Chineſe Wall, he is ſtill in Tartary; Let him make but a ſingle Step, which will require but a ſingle Inſtant, and a ſingle Effort, and by ſtepping through, he has croſſed the Bounds or Barrier; and is no longer in Tartary, but in China. The ſuddenneſs of the Tranſition, the imperceptible Change is paſt, like the twinkling of an Eye, in a moment of Time; he is as effectually gone out of Tartary, as if he never was there, ſave only in the Memory of thoſe he left behind him; and he is as effectually in China, as if he had never been in Tartary.

Art. 284. Now, as I have often had occaſion thro'-out theſe Pages, to hold up the Mirror, that will truly ſhew to Mankind the exact Similitude, the true typical Repreſentation, the undoubted Communication and Connection that takes place, and ſubſiſts between this Life and the Things thereof; and thoſe of the other Life and the Things thereof, how truly and regularly one is a Repreſentation of the other; it will thence, I preſume, be fully manifeſt to all Men, that thoſe Things, thoſe States of Being, thoſe Mutations or Changes that take Place here, truly repreſent thoſe Things, thoſe States, thoſe Mutations or Changes that take place in the other World. Whence I aſſert, that all the Evils and Abominations, all the Plagues, Pains, Puniſhments, Viciſ-

ſitudes, Tranſactions and other remarkable Occurrences that take place in the temporal World, have an exact Paralleliſm or evident Repreſentation of thoſe Evils and Abominations, thoſe Plagues, Pains, Puniſhments, Viciſſitudes, Tranſactions and other Occurrences that take place, or have taken place, or will hereafter take place in the inviſible World or World of Spirits. It muſt ſtrike the Mind and Imagination of Mankind with the moſt awful Contemplation to reflect and coolly conſider how theſe Things ſtand in reference to each other in both Worlds; for by truly knowing this, we may in a great Degree, draw abſolute Concluſions and Inferences how the Effects and Operations in the Life to come, and the correſpondent Tranſactions connected therewith ſhall take place.

Art. 285. If Man doth wilfully and ſubmiſſively ſuffer himſelf to be governed or actuated by thoſe Impulſes, thoſe Withdrawings, thoſe Suggeſtions, or thoſe Temptations of the Enemies of his temporal as well as his eternal Peace and Happineſs, viz. the inherent Evil of his Nature, or the derivative Effects of the Origin of Evil, as connected with the World and the Fleſh, and the Sin, Guilt and Tranſgreſſions deriving from them, will any Man deny, that it is not in his Power ſo to do, as a free-will Agent. If ſo, what hath the Devil to do with all this?—Nothing.——Evil and its actual Effects may interpoſe its Influence or Impulſes between us and our real Good:—But it cannot operate ſo as to prevent our Happineſs, unleſs we yield to its Temptations or Influence; and if we do, what hath God to do with all this?—Doth God tempt any Man?—No.——Doth He *Lead us into Temptation?*—No.——Doth He impel or force?—No.——Doth He willingly and freely permit or admit of thoſe Evils to come upon us?—No, by no means: for He evermore ſeeketh our Recovery and Reſtoration by every poſſible Means that is in His divine Power to exert, conſiſtent with free-willed Beings, excluſive of abſolute Force or Compul-

Compulſion, or compulſory or irreſiſtable Salvation, which, if we then complied with, it would not then be our own Act, nor according to our Free-will nor Deſires, and therefore the LORD could be accuſed of uſing Violence or Force with free-willed Beings, (*which He conſidered for their good, but they did not*) who had every one of them an inherent divine Right to his Free-will, and the full Exerciſe thereof, whether he uſed it towards his Salvation or Damnation.

ART. 286. Theſe two inferred Aſſertions anſwer equally both for Spirits or ſpiritual Beings in *Hell* ſpiritual, and Men upon *Earth*; wherefore we alſo infer, that all thoſe Evils, Sins, Plagues, Puniſhments, Wars, Deſtructions, and every other dreadful Effect or Conſequence whatſoever, be it ſmall or great, are all and every one of them deriving of and from Evil; (*Sect* 1) wherefore, as I have already ſaid, they cannot at the ſame Time derive from GOD.—GOD is not the Author of Evil, this we have proved; wherefore if GOD be not the Author of Evil, He cannot be the Author of any of its Effects or Conſequences; and not being the Author of Sin, Guilt, Tranſgreſſions, Temptations, or any of their reſulting Conſequences, we muſt refer them, and all ſuch Conſequences and Effects, to their true Source and Origin, under the Title of the *Origin of Evil and its Effects*, firſt Section of this Book.

ART. 287. Hence it is abundantly manifeſt, that all the Sin, Guilt, Evil, Deſtruction, Tranſgreſſion, Temptations, Wars or Miſeries in this Life, run parallel to, and have the ſame Source of Origin that all the Sin, Guilt, Evil, Deſtruction, Tranſgreſſions and Temptations, or Miſeries, in the other Life are allowed to have; wherefore ſpiritual Hell, with all its dreadful Effects and Conſequences, is truly repreſented or typified by temporal Hell, and all its dreadful Effects and Conſequences.

ART. 288. This ſhort Obſervation, amply conſidered, would afford Subject Matter for much Inveſtigation;

to trace out and ſhew what the Effects of Evil are, what Power it often obtains, what Victories it ſometimes obtains over Good:—This ſpiritual and temporal Warfare between Good and Evil, ſhews, in the moſt ſtriking Point of Light and Evidence, what Hell ſpiritual as well as Hell temporal conſiſts in, the one being a perfect Type of the other; the Difference *in the Repreſentation* is comparatively ſmall, and the Tranſition or Paſſage out of the one into the other very eaſy made; but they differ widely in their Duration and Nature of their Puniſhments.—Spiritual Beings, unembodied or freed from mortal Encumbrances of human Fleſh, have more exquiſitely refined Feelings and Senſations, and are more lively, actively and ſpiritually quickened to thoſe Pains, Puniſhments and Sufferings of Hell, or Joys and true Felicity of Heaven, than Man could by any Means be ſuppoſed capable of having, in the ſame Degree of Exaltation that ſpiritual Beings exceed temporal ones:—Hence their Pains and Puniſhments in Hell will be more feelingly and effectually aggravated, and their Joys and Happineſs unqueſtionably more exalted, and more unutterably enhanced in Heaven, than if they were to poſſeſs the ſame in the mortal Body, *as it now is*, which would but clog and hinder their ſpiritual Enjoyments, by retarding, with its Sluggiſhneſs and heavy Inactivity, their ſpiritual Perceptions and Capacities.

Art. 289. The Pains and Puniſhments, the ſpiritual Inquietudes, and all other direful Conſequences proceeding from Evil, are only the Effects of thoſe vicious Purpoſes, wicked Actions and ſinful inclinations, and their reſulting Conſequences, peculiar to thoſe that are under the Dominion of Sin, and the evil Diſpoſitions and the Propenſities it excites and impels them to exerciſe, and is therefore no Part of God's vengeful Dealings or wrathful Diſpleaſure with Men.—It is really aſtoniſhing, that Mankind have for ſo many Centuries imputed and applied that to the Diſpleaſure and Wrath

of

of a God whom they profeſs to believe is infinitely good and merciful, that would directly prove him neither infinitely good nor infinitely merciful;—our Ignorance in theſe Things have cauſed us to murmur at Him, and to blaſpheme againſt His Mercy by imputing to Him our Sufferings in this Life, which we have brought upon ourſelves, or which the evil Diſpoſitions of our Neighbours have cauſed us to undergo, whilſt His Divine Majeſty, in Pity and Mercy to our Ignorance, forgives the ſpiritual Inſult, and exerts all His divine Grace, Goodneſs and Interpoſition in our behalf, to extricate us from thoſe Evils we have plunged ourſelves into, or have been plunged into by others, while we are, perhaps, in the ſelf-ſame Moment that He is thus engaged for us, Curſing, Blaſpheming and Murmuring.—What can heighten infinite and divine Goodneſs more, than to behold an inſulted God ſtriving, continually ſtriving with our Imperfections, Obſtinacy, Diſobedience and Perverſeneſs, bearing with our Ignorance, Weakneſs and Folly, and exerting every poſſible Means, conſiſtent with free-willed Beings, to redeem, redreſs, prevent, counteract and oppoſe thoſe Evils in our behalf—what aſtoniſhing Work do we daily provide for Him in this reſpect!—And on the other Hand, what can depreſs, diſgrace or degrade human Nature more, than to accuſe that ſame all-gracious Being with being the real Author and Cauſe of the Origin or Source of thoſe Evils, which we unjuſtly throw in His Face, as it were, though wilfully and tranſgreſſingly of ourſelves,—what Aggravations of the moſt abominable Ingratitude, of the blackeſt Die, muſt ſuch blaſphemous Imputations be:——Lord Jesus Christ have Mercy on us, we beſeech thee, and haſten thy coming to rectify our groſs Miſtakes.

Art. 290. For ſhame, for everlaſting ſhame, let no ſuch blaſphemous Aſſertions or Imputations be ever alledged hereafter againſt the eternal, unchangeable Mercy and Love of the Divine God-Head of the Trinity,

who

who willeth not the Death or Deſtruction of a Sinner, but rather that he ſhould repent, and turn from his Wickedneſs and Live.——I aſſert, that it is entirely againſt His Will that a Moment's Pain or Miſery has ever taken Place with Spirits or with Men; they are both His derivative Offspring in the Unity of the *Trinity*, they are Part of Himſelf;—He cannot be, He is not that cruel God, that vengeful Tyrant that condemneth and caſteth into eternal, never-ending Pain and Miſery in Hell, Fire and Flames, there to remain as long as He is to be God.—He is not what erring and miſtaken Mortals have, in Times of Darkneſs and Ignorance, miſrepreſented Him,—He is the direct Reverſe to all this, He is all Mercy, and all Love, His new beſt Name is Love, and Mercy is His ſweeteſt Work; whence then can Love and Wrath have equal Dominion in a Spirit infinitely perfect?—Is not Wrath, Anger, Jealouſy, Vengeance, &c. the abſolute Effects and characteriſtic Indications of Imperfection, Imbecility and Mutability?—If they are not, then I will renounce what I have herein aſſerted, and I will believe that Man, or that Divine, that will ſtep forward and prove to the Reverſe of all this, I will become convert to him, if he be Antichriſt himſelf.

Art. 291. In Hell ſpiritual as well as Hell temporal they continue to plague one another; Sin being of that deteſtable Nature, that thoſe Spirits or Perſons that are under its Dominion or direct Influence, conſtantly manifeſt by what Power they are ruled or ſtimulated to act, and therefore they are ever prompt and ready to act wickedly, even where there does not appear the ſmalleſt Occaſion or ſtimulative to excite ſuch Wickedneſs.—Say then, ye learned Heads, for ye muſt know, is this God's Power and God's Works?

Art. 292. From what has been ſaid we may expreſsly learn, that notwithſtanding thoſe ſundry Parts of Scripture that ſeem to give a direct and flat Contradiction to what is here aſſerted, and alſo as the Scriptures

have

have not, to every Capacity, clearly drawn these nice Distinctions between our withdrawing ourselves from God, and His withdrawing Himself from us;—yet wherever any such Inferences are to be met with in Scripture, they imply no more nor no less than His being bound, in His eternal Justice, to give us up to the Effects of our own infernal Practises, in Thought, Word and Deed, to which we have willingly yielded or submitted ourselves:—And where He says, my Spirit shall not always strive with Man, it is a plain Indication of the above Assertion, that He is bound to give us over to our own Heart's Desire, when His Spirit is continually resisted in seeking our Recovery, and its Drawings and sweet Influences withstood; we then become Outcasts or Reprobates through this Life; and thus we are suffered to harden our Hearts like *Pharaoh* and *Herod*, till we undergo a change hereafter in another Life, where Things will be more manifestly evidenced to our spiritual Faculties, Intellects and Capacities, in the Sense I have herein given of those Things. Thus, and thus only, are those Passages of Scripture to be understood; whence all those Evils that befal Mankind, when He has so withdrawn His *Holy Spirit* from them, which is the same when they have withdrawn themselves from it, in the divine Influences or divine Impulses thereof, are all and every one of them the immediate Effects of their own self-willed Obstinacy and Perverseness of Spirit, that resisted and caused the *Holy Spirit* to depart or withdraw from them, who sweetly, invitingly and lovingly sought to bring their Free-wills into Subjection to His free Grace.

Art. 293. Since all the spiritual Beings in Heaven, Earth or Hell have derived from God in the Unity of the Trinity, He is therefore their Fountain, Father, Source or Origin, and as such they are all precious in His Sight, and He seeketh by every possible Means their Recovery and Restoration, though they have falsely conceived such flaming, fiery Indignation against Him,

Him, and accuſe Him with what is their own Crime, (*Hence they are termed Liars from the Beginning;*) yet they cannot for ever and to all Eternity reſiſt God, or prevent the Effects of His gracious Purpoſes or original Determination from taking Place with them in due Time, by the Operations of His free Grace working in their ſpiritual Minds, Tempers and Free-wills; a *Recollection* of what they before enjoyed and loſt by their Apoſtacy, and which has been hid from the Eyes of their ſpiritual Minds, while they continued in a State of ſpiritual Darkneſs.

To prove this, let us take a Survey of their deteſtable Malevolence and Rancour of Mind, with reſpect to the Lord Jesus.

The arch Fiend, the Head of them, called *Satan*, as well as all his rebel Hoſt, though darkened as their ſpiritual Underſtandings were, had yet ſome Traces left in their derivative Minds or Memory, that ſuch a Circumſtance as the univerſal Atonement was to take place from the Life, Death and Sufferings of the Lord Jesus, the Son of God, whom they were heretofore perſonally acquainted with in Heaven before their Fall; but now, not believing that He would ever degrade ſuch tranſcendant Divinity as they knew Him to be poſſeſſed of, for the Purpoſe of redeeming, reſtoring and reinſtating ſuch deteſtable Apoſtates as they knew themſelves to be, they had long given up all Hopes and Ideas upon this Head; therefore, when the Lord Jesus had really come, and had alſo come in a contrary Manner to the Ideas they had formed of His coming, if ever ſuch a Circumſtance ſhould take place, and they, being at the ſame Time none of the *Privy Counſellors* of Heaven, could not penetrate into the deep Determinations thereof, how a Man of mean and humble Introduction into human Exiſtence, ſhould be a Proxy for Heaven derived Spirits; what could affront the Excellence of ſpiritual Beings of ſuch divine Extraction more, than to find that Humanity ſhould, as it were, arrogate that Honour

they

they otherwiſe conceived would be exerted by their Subſtitute, Deliverer or Redeemer.

Hence, when He came, they were offended at Him, as well as the Jewiſh High Prieſt and his Journeymen were; and I think it would almoſt affront an Iriſh *Biſhop*, and all his Doctors of Divinity, to be ſo diſappointed as they were about His coming, when He came not as they would have Him come, or as they imagined and aſſerted He would come; and therefore the Devil and his Angels were upon the Watch, as well as the Jewiſh Chief Prieſt Scribes and Phariſees were on a ſharp look out, to ſee what Actions of His they could take farther Offence at, or find ſufficient Fault with, that thereby and therefrom they ſhould confirm themſelves in theſe degradatory Notions they conceived about Him, who aſſumed the Title and Character of the *Meſſiah* that was to come, as they had taught and imagined, with ſuch Splendors and awful Grandeur; wherefore, when the Devil ſaw that the Attacks of neither original, tranſmiſſible, derivative nor actual Evil could influence nor overcome Him, nor the temporal nor ſpiritual Temptations inherent in what they conceived concerning the Depravity of human Nature, were all ineffectual, the Devil is then ſaid to have left Him in Diſguſt, ſeeing how uſeleſs it was to be any longer a Spy upon His Actions or ſpiritual Intentions: the ſpiritual Temptations that CHRIST overcame, are repreſentatively recorded in the *4th Ch.* of *St. Matthew*.

Where we find, that ſpiritual nor temporal Adverſity, there repreſented under the Idea of Hunger, which is the Type of Want, Poverty and Diſtreſs, into which He had entered in the barren, bewildered State of the World; nor the ſpiritual nor temporal Temptation, that might be expected to move any other human Being to Arrogance, on finding himſelf placed at the Head of the Church, or univerſal Dominion over it, repreſented by His being ſet on a Pinnacle of the Temple; nor the univerſal Dominion over both Heaven and Earth,

here repreſented from the Top of a Mountain, which Dominion *Satan* knew the MESSIAH ſhould ſway when He came, could move His integrity, nor tempt Him to ſwerve in the ſmalleſt Inſtance from His divine Determination.—Theſe Proofs of His Stedfaſtneſs, which ſhould have been finally convincing to any Being but an envious, unbelieving Devil, ſhewed *Satan* plainly, though not convertingly, that this Being, this ſuppoſed Subſtitute for the intended MESSIAH, *as they thought*, was a more than unexpectedly extraordinary Being, therefore they had a ſtrict Eye upon His Actions and Conduct, thro' theſe great and grand Temptations that were ſufficient to puff up or turn the Mind of any human Being; and finding they were all ineffectual with Him, and that they could neither produce Murmuring at Adverſity, nor Pride at Exaltation in Him,—Murmuring and Pride *(as Satan experimentally knew)* being the greateſt Proofs that can be given, in either a ſpiritual or a temporal way, of Weakneſs and Imperfection,—it determined the Devil and his Angels to impute all this Perſeverance in oppoſing Temptation, to ſuch other Motives as confirmed them the more in Unbelief, Rejection of Conviction, and hardened Miſtruſt:—Hence when He afterwards deſcended into Hell, after His Crucifixion, and preached to them, they ſpurned at it, and rejected Him with every Mark of ſpiritual Oppoſition; this proves, to a certain Demonſtration, that Extremety of Abhorrence in their ſpiritual Minds againſt all Good and Grace, whilſt thoſe who did comply and believe were releaſed, and took an everlaſting Farewell of this dreary State of ſpiritual Darkneſs and Miſery.

The Devil and his Angels not having that ſatisfactory Proof, nor that Manifeſtation their apoſtate Minds and darkened Underſtandings could be pleaſed with, nor will be pleaſed with, remain ſtill as they were, till future Events ſhall take place in the ſpiritual World to

rouze

rouze them into ſpiritual * RECOLLECTION; then they will begin to think, to underſtand, and to know that this was truly Him that was to come to redeem them and all Apoſtates whatſoever; they will then, as it were, look back, and recollect how at His firſt coming down to them to ſpiritual Hell, He thinned their dreary Regions or ſpiritual State of Gloom, of many of its Inhabitants or Subjects; they will ſee, by comparing this with other Events that will then take place, that this muſt be He; they will at length, from Doubts and Reflexion, be led to comply with the influencing Grace of GOD's *Holy Spirit*, and yield to believe that this was JESUS CHRIST the SON of GOD, the ſecond Perſon of the TRINITY, whom they formerly knew in Heaven before their Fall, and by a free-willed ſpiritual Acquieſcence, be ſaved by Grace through Faith and Submiſſion to be governed by GOD's divine free Grace:— This is the real State of the Caſe and the Truth of the Hiſtory, as we find it recorded in the Scriptures.

ART.

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* The Word RECOLLECTION, here applied to Spirits or ſpiritual Beings, I would have to be underſtood in the ſame Senſe in which we apply it among Mankind, only there is this Difference between ſpiritual and human Recollection.—The intellectual Operations of ſpiritual Faculties not being clogged with groſs Materiality, nor ſubject to the neceſſary Laws of Matter and Motion with thoſe of our temporal Bodies, they are therefore poſſeſſed of Minds powerfully intelligent, and inſtinctively inſpired with extemporary Knowledge, wherein they need no Succeſſion of Ideas wherefrom to draw Inferences or Concluſions; for upon the firſt Exertion of their mental Faculties or ſpiritual Capacities, they actually know to a poſitive Certainty, equal to a Demonſtration with us, what the Imperfections and Impediments of our mental Capacities and Intellects cannot know without deliberate Study; they ſee Things in their Cauſes, they know them by their inherent Properties and Qualities in their original Species or primary State, they can unpremeditately contemplate their Specification, and definitively and explicitly determine or demonſtrate their Differences, Conſequences and relative and abſtract Peculiarities; wherefore the Qualities, Diſtinctions, Properties, Probabilities and Attributes of each and every Hypoſtaſis with Mankind, are demonſtrative Perceptions with them.

ART. 294. When CHRIST took Man's Human Nature upon him, it is manifeſt he thereby became ſubject to its Wants and Infirmities, Pains and Death, and alſo to its Propenſities and Inclinations, that he might thereby the better know what was in Man: Hence this aſſumed Nature was ſubject to the ſame Liability to thoſe Temptations and other Propenſities, that Mankind in general find themſelves ſubject to.—Therefore, theſe Propenſities, theſe Human Deſires, theſe Paſſions and natural Affections, were as predominant with him, as with any other Man;—Theſe were ſufficient in their own Nature to tempt him, without bringing in the Devil as a Tempter; but his complete Victory over them aboliſhed all their Effects, and thereby ſet us a fair Example, to overpower all our evil Propenſities, carnal Deſires, and Love of Sin. From all which we ſee, that Satan is not the Origin of Evil, and therefore not the original Tempter, nor even the intermediate Deputy or Subſtitute thereof. For the Origin of Evil cannot be avoided nor evaded, as being inherent in the Nature of all derivative Beings; who may therefore be ſaid to carry their Tempter with them. Hence the Nature CHRIST aſſumed for the direct Purpoſe of making the intended univerſal Atonement, had its natural Propenſities, and therefore its natural Proneneſs tothis Origin of all Temptation. But by his overcoming all thoſe Propenſities and inherent Temptations, he ſupported the true Dignity of Human Nature, in foiling Original, Tranſmiſſible, and Inherent Evil; and by thus digniſying its exalted Excellence, he produced to the God-Head of the Trinity, that exalted Proof that was requiſite for them to know and experience in the Divine God-head itſelf, [*Art.* 93) Therefore the Temptation alluded to in the 4th of St. Mathew, made againſt JESUS CHRIST, is as effectually accounted for, on the Principle of the Origin of Evil, inherent in all Derivative Nature, which Nature he aſſumed, as if no Devil had ever been in Exiſtence, or as if there had been Legions of them combined

combined to tempt him.———Thus this aſſumed Nature, in all its ſinleſs Purity, could not be without this Origin of Evil in it, but was intirely free of actual Evil, that brings Condemnation and Death. Therefore, when the Scriptures ſay he was tempted of the Devil, it implies no more, than that the Origin of Evil which overcame Satan and cauſed him to apoſtatize, now operated in the ſame way againſt JESUS CHRIST. In this Caſe, it would be unneceſſary for two Tempters, or two Temptations to make their Attacks at him at once, when one was fully ſufficient without the other. Moreover, it was not to ſubdue or deſtroy the Works of the Devil only that CHRIST was manifeſted in the Fleſh; but to overcome, ſubdue, counteract and ſuperſede the very Origin of Evil and its Effects. It would have ſerved to very little Purpoſe to vanquiſh or overcome the Deputy, and leave the Principal unſubdued. This Victory he thus obtained over original and inherent Evil, (as it is connected or attached to Human Nature) is the Foundation or Ground-work of that Victory we alſo obtain over it in the 15 Steps, *ſee Art.* 196. But if we allow that it was the Devil himſelf in perſon that tempted him, we muſt alſo allow at the ſame Time, that the Devil not being the Origin of Evil, he then acted only as its Subſtitute or Deputy; wherefore his acting by proxy was needleſs, as that Original Evil that firſt ſeduced or overcame himſelf, was fully ſufficient without him. Hence we ſee plainly how inefficient it is in any reſpect to ſerve the Devil's Turn, to become a Tempter, ſeeing it would not anſwer any End or Purpoſe of his, to tempt or lead into Miſery;—But this does not exculpate him at the ſame Time from that Obſtinacy, Oppoſition and Perverſeneſs againſt GOD and JESUS CHRIST, and all Good and Grace, that his inherent Evil-mindedneſs or actual Evil deriving from the Origin of Evil, inherent in his Nature prompted him to.

ART. 295. All this we have the moſt ſtriking and obvious typical Repreſentation of in the State of the

Jews

Jews, who are an external Type to this ſpiritual Antitype;—the Paralleliſm is as remarkable as it is evident. The Jews, by their Hard-heartedneſs, their Obſtinacy, Tranſgreſſions, and all other Departures and Apoſtacies recorded of them, were in continual Darkneſs, Blindneſs and ſpiritual Oppoſition to GOD's Manifeſtations of Love and Goodneſs towards them through ſucceeding Generations; and though they were in actual Poſſeſſion of the Sacred Records, yet they perverted their Signification to wrong Purpoſes, by their Miſrepreſentations and Miſinterpretations according to their own Wills, this kept them ſtill more ſpiritually in the Dark; hence the inherent Evil of their Nature cauſed them to act with the ſame Oppoſition to His Life, Doctrines and Precepts *(by Means of thoſe falſe Ideas they conceived and adhered to concerning Him, from theſe miſinterpreted Prophecies)* that the Devils manifeſted in a ſimilar Manner, when He went down to preach to them (1 *Peter*, 3 *Ch.* 19 & 20 *V.*) His univerſal Redemption and Atonement;—They rejected Him juſt as the Jews did when He came to them, becauſe He came not in the Way nor Manner they expected Him to come, according to thoſe Gloſſes and abſurd Notions they had twiſted the Meaning of the Prophets to; they rejected, deſpiſed, oppoſed and caſt *Him* out, and ſlew *Him*, and ſtill continue *(like the Devils)* in obſtinate Denial of His Goſpel and Doctrines, and expect, *(like the Devils)* that the true MESSIAH that is to be their Deliverer, is yet to come in a different Manner from Him that did come:—The Devils alſo exactly expect a SAVIOUR according to thoſe notional Ideas they had formed and profeſſed to believe concerning ſuch coming.—The Chriſtian World now ſtands in juſt the ſame Predicament, with reſpect to their Ideas and Notions of His ſecond coming:—They expect and believe that *He* will come perſonally in the Clouds of the Sky, with a viſible and numerous Hoſt of Angels, with the twelve Apoſtles, &c. &c. to judge the Quick and the Dead, whoſe

whoſe mortal Bodies they expect will be raiſed and re-animated by their Souls, for the Purpoſe of abiding this Judgment.—This is the expreſs literal Meaning they give of the Scriptures concerning this great Event; but in the internal, ſpiritual Senſe and Signification of this Event, it will be found they are very much miſtaken, and that it will be in no Inſtance according to their groſs Notions of Things, no more than it was with the Jews, in reſpect of their Notions concerning His firſt coming.

Art. 296. There is ſo ſtriking a Paralleliſm runs through the whole of the Scriptures concerning Jesus Christ and His univerſal Atonement, and Redemption of all apoſtate Spirits and Men, that it is ſingularly ſurprizing how it has been overlooked by any rational Reader; to inſtance this in a few Particulars, *according to my promiſſory Note, Art.* 154. we may obſerve what an Affinity ſubſiſts between the typical Repreſentation of thoſe remarkable Events we find recorded in the Scriptures, as temporal Hiſtories, and their internal Meaning, which are exactly ſimilar ſpiritual Hiſtories of the Tranſactions, Apoſtacy, Fall and Reſtoration of the rebel Hoſt:—And though the full Account of the Apoſtacy of thoſe celeſtial ſpiritual Beings, that fell from their pure State before the Creation of Man, be not literally ſet forth in the Scriptures, ſo as to give a decided and indubitable Proof how that Affair ſtood, yet God has always an inexplicable Mode or Method of manifeſting the hidden Things that pertaineth to Himſelf and His divine Council, to *His* truly favoured Servants, whether Prophets, Saints, or other inſpired Penmen;—It may therefore be proper in this place to give a general and unerring Clue to all Mankind, that they may fairly ſee, to a poſitive Demonſtration, the whole Scope, main Drift and full Deſign of all the Prophecies and Revelations contained in the old and new Teſtimonies, concerning theſe ſpiritual Hiſtories wherein theſe Tranſactions are exactly, though ſpiritually, recorded,

recorded, as a ſpiritual Hiſtory of ſpiritual Tranſactions of ſpiritual Beings, ſuited to the ſpiritual Perception of ſpiritual-minded Men.——A ſpiritual-minded Man will inſtantly ſee in theſe divine Records, dictated by the *Holy Spirit* to the inſpired Pen-men, that the Tranſactions that happened in the ſpiritual World before the Creation of Man, and the Tranſactions that have happened in this Life ſince the Creation of Man, are exactly ſimilar, and one the expreſs Type of the other; it is, as it were, only *re-acting* the ſame Scenes over again:—Hence we cannot be in one ſingle Inſtance miſtaken about the ſundry Tranſactions anterior to the Creation of Man, whilſt we have the Records of the Tranſactions which have tranſpired ſince the Creation of Man;—Nothing but Bigotry, Superſtition and ſpiritual Ignorance, could have hindered Mankind from truly perceiving this evident Aſſertion in the Records themſelves.

Now let us propoſe any Queſtion or what Enquiry we will, concerning any Thing or any Tranſaction we would wiſh to know that happened before the Creation of Man, or on the other Hand, what Tranſactions will happen in this World of ours fifty or an Hundred, two Hundred, three Hundred, ſeven Hundred, a Thouſand, or ten Thouſand Years hence, we find an immediate Reply or evident Illuſtration in the Records we poſſeſs, that is, in the written Word of God, the Scriptures themſelves, if we underſtand the Paralleliſm in the Repreſentation, or rather the ſubſiſting Connection of the Type with the Antitype.

The ſubſiſting Connection of Cauſes and Effects, in the Chain of Conſequences that unites ſpiritual Tranſactions with their temporal Prefigurations, or the Parallel Repreſentation of Circumſtances with their correſponding Types, that runs like a continued Chain through every Stage of derivative Exiſtence anterior to Man, and thence into Creation, and through every ſucceeding Generation of Mankind, and through every

Portion

Portion of the WORD of GOD recorded in the Scriptures, and thence out of Creation into Eternity, ſhall be the immediate Subject of our Expatiation.

I ſhall only take a view of ſome of the moſt noted Links in this Chain of ſpiritual Inſtruction and its Conſequences, and the evident Paralleliſms thereof; and though this Chain is broken or interrupted by me, for this particular Reaſon, leſt I ſhould ſwell the Book beyond my promiſed Deſign, I have herein ſet forth only a few of the Parallels to ſhew how they are drawn, which will be a ſufficient Schoolmaſter to thoſe who may come after me to ſupply the Reſt.

PARALLEL I.

ART. 297. *Queſtion 1ſt*—Of the Origin or Generation of the TRINITY:—How is that Myſtery explained or expounded from Scripture?

The Origin or Generation of *Adam* and *Eve*, immediately anſwers the Queſtion.

JESUS CHRIST the SON or ſecond Perſon of the TRINITY, by whom all Things were made that was made, applied the ſame or ſimilar Exertions in the Creation and Formation of Man, that His FATHER applied and exerted in the Derivation and Production of the TRINITY:—The Hiſtory of the Creation preſuppoſes the LORD GOD to be in Exiſtence long before *He* formed Man;—the ſpiritual Hiſtory preſuppoſes GOD the FATHER to have been in Exiſtence long before the Commencement of derivative Exiſtence.——That original ſpiritual Being could Himſelf have no Commencement of Exiſtence, as a Being that muſt neceſſarily have always exiſted could have no Commencement of Exiſtence.

The Formation and Creation of Adam is exactly ſimilar to the Formation and Derivation of the SON, the ſecond Perſon of the TRINITY.—Adam's temporal Part was formed of terrene or groſs earthly Matter; CHRIST JESUS the SON, the ſecond Perſon of the TRI-

NITY, was formed, in reſpect of His ſpiritual Body, of the moſt refined Matter:—The ſpiritual Part of Adam was infuſed into that Maſs, as the ſpiritual Part of JESUS CHRIST, the SON of GOD, the ſecond Perſon, derived from the firſt Perſon, and was infuſed into that ſpiritual Body of refined Matter:—The Formation of the Woman out of the Man, with all and every turn of the hiſtorical Expreſſion, ſufficiently explains how the *Holy Spirit* has derived from the United Exertions or Power of the FATHER and the SON.

The Purity of Adam and Eve in their State of Innocence and Happineſs, and their Marriage or Union, and their immediate Communion with the LORD during their ſinleſs State, and their happy Abode, is an evident Repreſentation or ſpiritual Hiſtory of the State of Union, Happineſs and Peace of the TRINITY in Heaven, before the Commencement of the derivative Exiſtence of other Beings from them:—The Derivation of all other celeſtial Beings from the TRINITY is repreſented by the Poſterity of Adam.

PARALLEL II.

Queſt. 2d.—How do you prove the Fall of Angels from *Scripture?*

The Temptation of Eve, who is a Repreſentative of the *Spirit*, ſhews how the Origin of Evil firſt cauſed ſpiritual Seduction or Apoſtacy;—Adam falling into the ſame Snare from his Wife, ſhews how the Spirit influences Matter, and brings it into the ſame Condemnation with itſelf;—the whole ſhews the evident Repreſentation of the firſt Apoſtacy of celeſtial Beings.

Adams withdrawing and hiding himſelf in the Garden from the Preſence of the LORD who came to ſeek him, fairly proves the Condemnation of his own guilty Mind *(before the* LORD *paſſed any Sentence on him)* to have proceeded from himſelf;—his Conſciouſneſs of his Nakedneſs is ſufficiently expreſſive of his ingratitude, Shame and Loſs of Innocence, that as a Robe

of

of Purity and Simplicity, covered him before from the Knowledge, Thoughts or Ideas of Ingratitude, Shame or Guilt:—Who had he now to be aſhamed before but thoſe who had ſaw his State before ſhame, Guilt or Ingratitude had tarniſhed his ſpiritual Faculties; hence it muſt not be his manual Nakedneſs that is here implied as the Object of his ſhame, but the diſrobing himſelf of the ſpiritual Garment of Innocence; hence he ſeeks a covering of another Nature from his Guilt, by withdrawing and hiding himſelf under that cover that Guilt always flies to, into the Shade of Obſcurity and Darkneſs:—This all Apoſtates both before and ſince his Day are very clever at ſeeking and finding.—Hence alſo we ſee he firſt withdrew from God, and not God from Him; (77) this ſhews the Departure from God always commences upon our Side and not His.

The Lord coming to ſeek Adam and calling him, is beautifully expreſſive of His conſtant Deſire to ſeek His loſt Creatures or Beings;—and His expoſtulating with him, proves His Deſire of Reconciliation and Invitations to return:—we ſee alſo that Adam, inſtead of availing himſelf of the immediate Opportunity of divine Mercy and Grace, began to form Excuſes for continuing in his Apoſtacy.—The Expulſion of Adam and Eve from the Garden, and in them all their Poſterity or Deſcendants, is a Type or Repreſentation of the Expulſion of the apoſtate Spirits and all their Adherents, from the happy State they before enjoyed, *Sect 7th.*

PARALLEL III.

Art. 298. The next Link I ſhall take Notice of, is the Hiſtory of *Cain* and *Abel*.—The Death of *Abel*, and the unprovoked Malice, Rage and Revenge of Cain againſt his righteous and innocent Brother, ſhews that Good may be overcome of Evil, and applies equally both before and ſince the Fall of Man:—The Mind of Cain typifies the Rage, Envy, Cruelty, Malice and Indignation

dignation in all the Revenge and Horrors thereof, that unprovoked ſpiritual Wickedneſs could poſſibly manifeſt by the evil Spirit that originated from the Origin of Evil, in the Minds of the apoſtate Spirits againſt Good, or the Spirit of the Arch-Devil's Mind againſt God:—And the Deſcendants of *Cain* againſt God's Followers from *Seth*, typifies the Oppoſition and Wickedneſs of the infernal *Spirits* againſt the good *Spirits*, or the Evil-mindedneſs of the Devil and his Angels againſt God and His Elect:—This Fire of Wrath, kindled in the Breaſt and Mind of Cain, repreſents a miniature Picture of Hell in Epitomy:—The Torments of *Cain's* Mind, from the Convictions of conſcientious, ſelf-condemning Reproach, ſhews the Torments of the Damned in the Self-condemnation of the ſpiritual Accuſation of their own guilty Minds, upon the Commiſſion of the firſt Tranſgreſſion, which amounted to no leſs than a manifeſt Species of ſpiritual Murder; and as it is evident from the Hiſtory that it was *Cain's* own Mind convicted and condemned him, though it was righteous *Abel's* Spirit and good and upright Actions that reproved him:—Juſt ſo it is and has been with the Arch-Fiend and all his apoſtate Spirits; they have withdrawn, damned or condemned themſelves from their own internal Convictions, without God having any Thing to do with it, or any actual Hand in it, farther or otherwiſe than is already explained in His original Laws themſelves, though He, like righteous *Abel*, be the unoffending and innocent Object of their fiery Indignation, Envy, and it reſulting Effects and Conſequences, againſt His Goodneſs and praiſe-worthy Deeds, which State of Goodneſs they cannot enjoy, no more than wicked and evil-minded Cain could obtain or enjoy righteous Abel's Acceptance, Favour or Privileges. The Mark of external Horror, Remorſe and Deſpair, viſible in the Forehead *(Countenance)* of *Cain* after the Murder, repreſents the external Horror, Remorſe and Deſpair, ſtamped on the Face

of

of the ſpiritual Minds of thoſe apoſtate Spirits. And Cain's Baniſhment or withdrawing himſelf from the Preſence of the Lord, into a ſtrange, unknown, unfrequented Land, that was never inhabited before; repreſents the ſpiritual Withdrawing or Baniſhment of the Arch-Fiend Satan, and his Followers, from the Preſence of the Lord, into a dark, unknown, ſtrange, and barren State of Mind.

PARALLEL IV.

Art. 299. The next Link I ſhall notice is that of the Deluge.—In which Hiſtory we ſee, the Arrival of ſpiritual Wickedneſs to its moſt ſuperlative Height, and its overthrow in a Flood of Waters, (1 *Pet.* 3 *Ch.* 20 & 21 *V.*) and the Preſervation of a new Race or Stock in an Ark built according to divine Appointment, all which repreſents the overthrow of the Evil Spirits:—*Noah* is repreſentative or typical of what little Remains of Good and Grace was left among this abandoned and perverſe Generation; and ſhews, that tho' the Wicked and Evil ſhall be overcome and overwhelmed in Waters of univerſal Oblivion, yet the good Part or ſmall Remnant or Portion of God's *Holy Spirit* that is in them, muſt and ſhall be preſerved in the Lord Jesus Christ, that Ark of ours as well as their Security, to thoſe who commit or entruſt themſelves to it in Hell temporal or ſpiritual.

PARALLEL V.

Art. 300. The Hiſtory of *Abraham*, his Faith, and offering up his *Son Iſaac*, is all no other than a repreſentative or ſpiritually hiſtorical Relation of prefigured Inſtruction, divinely connected and contrived, according to this conſtant and uniform Cuſtom or Mode uſed by the *Holy Spirit*, to admoniſh and inſtruct Mankind in theſe inviſible though well connected Myſteries, in their parallel Correſpondence.

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PARALLEL VI.

ART. 301. The Deſtruction of *Sodom* and *Gomorah*, with all its evil Inhabitants; the Preſervation and Eſcape of *Lot* and his Family, is only another Recapitulation of the ſame divine Admonition, Forewarning and Reproof, equally applicable to both the viſible and inviſible World; and ſhews, how original, inherent, and actual Evil ſhall be overcome with Devils and damned *Spirits*, and the good Part or Principle in them belonging to GOD ſhall be ſaved and preſerved, by having its Evil purified or done away.

PARLLEL VII.

ART. 302. The Hiſtory of *Jacob* and his twelve *Sons*; the caſting *Joſeph* into a Pit;—the taking him thence and ſelling him into Bondage;—the Hiſtory of Viciſſitudes of Life and Fortune in Egypt;—the Preſervation of the Life of his Family from Famine;—the Bondage of the Children of Iſrael in Egypt;—their Sufferings and Miſery, have all a moſt manifeſt Reference to theſe Beings and Tranſactions in the World of *Spirits*, it is a faithful Hiſtory thereof:—Their leaving Egypt (*Art.* 134) under Moſes;—their Paſſage through the Red Sea, as a typical Repreſentation of the Blood of the LAMB, that was to be the Means of their Salvation or Preſervation from the Purſuit of the Egyptians, is all no other than a repreſentative Hiſtory of the Overthrow of Evil in the Red Sea, or atoning Blood of CHRIST JESUS:—Their ſojourning for forty Years in the Wilderneſs, a barren, unfruitful *Soil*, before they arrived to the Inheritance of the promiſed Land, equally applies to both Worlds.

PARALLEL VIII.

ART. 303. The Life and War-fare of *David*, who was a Type of the LORD JESUS in His ſpiritual War-

fare

fare againſt Evil, as well as againſt the ſpiritual Darkneſs, Blindneſs and Ignorance of the Jews, during His Life among them, is alſo an evident Type or Repreſentative Hiſtory full of divine Inſtruction, reſpecting the overcoming or vanquiſhing of original Evil in Heaven, Earth, or Hell; ſo that *David's* Victories, and overcoming and vanquiſhing of all human Oppoſition, ſhews or repreſents the vanquiſhing or overcoming of all ſpiritual Evil by JESUS CHRIST;—and though many of the moſt ſtriking Traits in *David's* Character will not bear any prudent Apology, yet he being deſigned as a Repreſentative of CHRIST, and His War-fare and Overthrow of original Evil, they have therefore their Moral as well as ſpiritual Prefiguration; and the Cloſe of his Reign ſhews the peaceable and happy Introduction to that State of Tranquillity and Proſperity of the Church of CHRIST during the *Millennium*, which is typified by the peaceful and happy Reign of King *Solomon*; and the Apoſtacy or Departure of the ten Tribes under *Rehoboam* and *Jeroboam*, repreſents the Apoſtacy that will hereafter take place in the Church of CHRIST under *Gog* and *Magog*, towards the Cloſe or Concluſion of the *Millennium*, or juſt before the Expiration of the Thouſand Years wherein CHRIST ſhall have reigned ſpiritually in the Hearts of Mankind, in the ſame Power of ſpiritual Authority that he doth and hath heretofore done in the Hearts, Souls, Minds, Tempers and Diſpoſitions of the Saints and Martyrs; and after that grand Apoſtacy, there will be a Recovery and Reſtoration of them, through the Means of the aforeſaid univerſal Atonement of JESUS CHRIST; and as the Origin of Evil will then ſubſiſt, there will ſtill be the ſame Poſſibility of future Relapſes or new Apoſtacies, but they will ſtill gradually become leſs egregious than thoſe that have gone before them, till in the End, ſpiritual as well as temporal Apoſtacies will intirely ſubſide, and the Origin of Evil be ſo effectually overcome or ſubdued, that though it will ſtill and for ever exiſt,

yet

yet it will exiſt in ſuch an inactive quieſcent State, as if it were totally annihilated or entirely aboliſhed; then Heaven will be Heaven indeed, and the true Kingdom of God the Father in Reality.

Art. 304. The Reaſon of the Multiplicity of theſe Recapitulations of Divine Inſtruction, according to the invariable Mode or Method uſed by the Holy Spirit, for the Manifeſtation of thoſe ſpiritual Truths, to the Antedeluvians and their Deſcendants before the Coming of Christ; which Inſtruction and Mode of communicating it, was ſucceſſively continued down thro' every Stage or Generation of Mankind, from *Adam* to Christ Jesus,—was for the direct Purpoſe of keeping them continually in mind of what was done, and what was to be done by the Saviour of Mankind for all apoſtate Beings, whether Spirits or Men. And when the firſt Inſtruction loſt its Force upon them, or was apparently neglected and caſt aſide, the Holy Spirit recapitulated the ſame Inſtruction, Admonition and Reproof, with neceſſary Variations and Additions, in a freſh though more manifeſt and exalted Manner, like Children that are apt to relapſe into the ſame Errors,—the ſame Admonitions to correct them is ſtill neceſſary, and may be varied ſuitably to the preſent Occaſion, tho' the Reproof be ſtill the ſame.—All which Inſtructions, &c. had their evident fulfilment and predicted Accompliſhment in Christ Jesus, who was the great Archetype of thoſe typical Repreſentations or Prefigurations.

PARALLEL IX.

Art. 305. The next Link I ſhall take Notice of *under the new Teſtimonies*, is the typical Prefiguration of thoſe great and manifeſt Traits in the Life and Actions, Sufferings and Death of Jesus Christ the Son of God.

The Jews, who are repreſented as the choſen People of God, are the typical Repreſentatives of thoſe infernal Spirits whoſe Oppoſition to the Light, Life and Mani-

Manifeſtations of God's Love and Mercy in their favour, is ſtrongly repreſented by the Oppoſition the Jews have made to the divine Manifeſtations of God's Exertions in their behalf; and their obſtinate Denial and Rejection of the Goſpel and its Doctrines, and the Life and Actions, Sufferings and Death of Christ, and His univerſal Atonement, is an exact Type of the ſpiritual Obſtinacy and Denial of thoſe Truths, and Rejection of thoſe Manifeſtations evidenced by the infernal Spirits againſt their chief Good:—For this Reaſon the Jews were and ſtill remain Outcaſts from the Light and the Life, and the powerful Effects of Goſpel, Grace and Salvation through Jesus Christ;—ſo the infernal Spirits are and ſtill continue Outcaſts from the ſpiritual Light, Life, Power and Effects of divine Grace and Salvation by Jesus Christ, which they ſtill oppoſe, reject and deny:—And as the Jews will be rouſed to a Recollection or Reflexion, and thence into a Belief and Acknowledgement of the Doctrines contained in the Goſpel, which they have withſtood and oppoſed, and which this very Book I am now writing will be the Means of, ſo the Devils or infernal Spirits who have remained in ſpiritual Darkneſs, Oppoſition and Denial of their Salvation, will be rouſed to a *Recollection*, and thence into a Belief and Acknowledgement of the Doctrine of the univerſal Atonement; both Jews and Devils will look back to thoſe Things they formerly knew, they will reflect, and ſee the Correſpondence or Parallelism that ſubſiſts between the prophetic Deſcriptions that have repreſented thoſe Things, and the Conſequences reſulting from thoſe Things themſelves; they will ſee how exactly every Thing has come to paſs that was predicted or foretold concerning their former or preſent State, together with the Coincidence of all and every Circumſtance relative to the Repreſentation, as well as the Things repreſented;—this will rouſe them, this muſt rouſe them to a Recollection.

PARALLEL X.

ART. 306. The Defection, Apoſtacy and Departure of the rebel Hoſt from their State of Happineſs, the Oppoſition and continual Warfare of Evil againſt Good, or the inherent Evil of our Natures againſt our ſpiritual Welfare;—the Oppoſition the Children of Iſrael met with in their Warfare againſt other Nations;—— the Warfare that ſubſiſts in this Life by and with thoſe that are governed, actuated, prompted or influenced by original and inherent Evil, Sin, Tranſgreſſions and helliſh Wickedneſs to oppoſe and war againſt the Truth, the Light and the Life of thoſe Doctrines, and alſo againſt the temporal and eternal Welfare of their Fellow-creatures, all which renders this Life a temporal Hell to all Intents and Purpoſes thereof, are parallels to each other, and an evident Type of Hell ſpiritual.

PARALLEL XI.

ART. 307. The Rejection of that ſtubborn, ſelf-willed and rebellious People, the Jews, and bringing in the Gentiles and adopting them in their Room, have a ſtrong Reſemblance to the Rejection of the evil Spirits or rebel Hoſt, and creating Man, as it were, in the Room of them.

PARALLEL XII.

ART. 308. The Reſtoration of both Jews and Gentiles in and during the *Millennium*, repreſents the Reſtoration of both Devils and Men in the End, when they will be rouſed from their ſpiritual Lethargy to a Recollection:—Theſe being ſtrong Types each to each, the Tranſactions reſpecting the one as the Antitype, is properly ſet forth in the other as the Type.——The Reign of the MESSIAH for a Thouſand Years, that ſabbatical Millenary repreſented by our Sabbath and the Jewiſh Year of Jubilee, during which Time He will

will ſpiritually Reign in the Hearts, Souls, Minds, Tempers and Diſpoſitions of Mankind, and a true univerſal Worſhip, every where the ſame, will be inſtituted, inſtead of the preſent falſe blaſphemous Worſhip in the Chriſtian Church, grounded in Error, Fear and ſuperſtitious Idolatry, and ſplit into Diviſions and Sub-Diviſions to ſuit the capricious Whim of Manufacturers of Faith, religious Weathercocks and Creed-makers. The Proſperity, Peace, Grace and Bleſſings that will be experimentally enjoyed, and univerſally take place throughout all the Earth, is the ſtrongeſt Repreſentation of that happy State, thoſe Joys, thoſe Triumphs, thoſe ſpiritual Praiſes and grateful Worſhip that will be rendered to GOD and the *Lamb*, and His *Holy Spirit*, by thoſe immortal Spirits, thoſe apoſtatized Offspring of GOD, thoſe Devils and damned Spirits that JESUS will reſtore.

ART. 309. I could here find Subject Matter for many Volumes, *(John 21 Ch. 25 V.)* but my promiſed Brevity ſtares me in the Face, and ſeems to ſay, you could never arrive at the End of this Theme;—I ſhall therefore cloſe this Section and this Subject with the following material Conſiderations.

ART. 310. That after all this happy State of Peace and Tranquillity, ſpiritual Worſhip and univerſal Praiſe that will rapidly obtain under this new Diſpenſation of mine from this Day forth, there will, at or about the Cloſe or Concluſion of the *Millennium*, another very great Apoſtacy take place, under the Defection, Influence or ſpiritual Hereſy of two very powerful Apoſtates, repreſented in the Prophecies and Revelations under the Names of *Gog* and *Magog*; theſe will not be their real Names, but theſe are uſed in the Prophecies and Revelations as repreſentative Titles, *(Names often ſtand for Qualities in Holy Writ)* alluding to the Nature of the Apoſtacy, its Production, whether gradual or ſudden, and its deſtructive Progreſs, and other ſpiritual Circumſtances, whereby the Light in this Book of mine, and the Scriptures alſo, will be ſo obſcured, rejected

and

and caſt out, as to require another new Diſpenſation to ſtop its farther Progreſs; at which Time, it is ſaid, the Devil will be looſed for a little Seaſon, and will come down to Mankind, having great Wrath, knowing he hath but a little Time.—This is only ſubſtituting Names for Qualities ſtill, by introducing the Devil inſtead of that original and inherent Evil that will then abound and ſpread its influence dreadfully, inſomuch that if it were to continue, no Fleſh could be ſaved, but an univerſal Apoſtacy would take place among Mankind; yet it will be but of ſhort though violent Continuance, for the LORD will then cut ſhort His Work in Righteouſneſs, *as He has done now*.—This ſpiritual Rebellion or Apoſtacy, with the ſtrongeſt Traits of its moſt ſtriking Circumſtances, and the Time it will take to burn, deſtroy or overcome all their ſpiritual Weapons uſed in this ſpiritual Warfare, its Duration, dreadful reſulting Conſequences, and final Termination, and their Reſtoration, is repreſentatively and beautifully ſet forth in the Revelations of *St. John*, but more evidently and eminently in the Defection of the ten Tribes, after *Solomon's* Reign, under *Rehoboam* and *Jeroboam*, the whole Paralleliſm whereof moves Step by Step with the Circumſtances thereof in a repreſentative Progreſſion.

ART. 311. The concluding Conſiderations that draws up the Rere, and cloſes the Scene of this difficult and heretofore little underſtood Part of GOD's merciful Dealings with apoſtate Rebels, againſt His divine Majeſty, Mercy and Love, are no leſs worthy of Note.

ART. 312. It may be objected here by Men of unthinking Minds and weak Intellects, and ſuch as have made the Reverſe of this Doctrine the Baſis of their Preaching and Teaching, what means thoſe many and poſitive Aſſertions that are to be met with in Scripture, which ſo ſtrongly inculcate the Doctrine of the Eternity of Hell Torments?—The Aſſertions and Aſſurances concerning the divine Anger?—What is to become of

all

all the manifeſt Proofs that may be brought forward againſt your Arguments?—Theſe Arguments that you have brought up to overthrow them, will they not be a Means of giving a Liberty or Privilege to Sin and Sinners, who will *now* no longer *fear* to commit the moſt enormous Crimes, when they are aſſured by you that Redemption from Hell ſpiritual will be the undoubted Conſequence, if they are doomed to go there? No,—I ſay, no:—Put on your ſpiritual *Spectacles*, and lay aſide your literal ones, and you will ſee, as well as I, that this, nor all I have ſaid, will give no Privilege whatſoever to *Sin*, nor will I be the Author or Cauſe of Permiſſion to *Sin* by ſuch Proofs of the Reſtoration. I will find and ſhew, by Help Divine, a better Remedy to prevent *Sin* than ever Hell, with all its Torments and infinity of Duration, or the black and frightful Deſcription of the Devil as a religious *Bug-a-boo*, or a ſpiritual *Raw-head* and *Bloody-bones* that eats the People, *(a Lion ſeeking whom he may devour)* could ever yet be found effectually to perform.—For it is abundantly evident that the Fear of *Hell*, that bottomleſs Pit, that Lake burning with Fire and Brimſtone, that mouthing and grinding Damnation, and ſpitting it in the Face of an Audience; the Vengeance, Anger, Wrath and Curſe of God, the Multiplicity of horrid Deſcriptions of *Hell* and the *Devil*, and ſuch like Aſſertions, that can't be proved by either Reaſon or Scripture, are as much in Vogue with eccleſiaſtical Connoiſſeurs at this Day as ever they were; yet we ſee that Sin and ſpiritual Wickedneſs thrives and proſpers much better, and gains Ground daily with more Advantage, than in thoſe Places where no ſuch Things were ever aſſerted:—Indeed theſe are not the Times for humbugging or impoſing ſuch antiquated Nonſenſe and Abſurdities on an enlightened Age or People;—Truths, that can be ſupported by plain Senſe, common Reaſon and true Interpretation of Scripture, would have more Weight now than all the Volumes in the Library of the *Vatican* at *Rome*,

Rome, or Colleges in Europe, if filled with ſuch unfounded Trumpery, that has heretofore diſgraced Religion, and rendered its Tenets ſuſpected, and left Room for Deiſts, Theiſts, Atheiſts and others to aſſault it, and almoſt vanquiſh or extinguiſh the little Remains of Truth that was left unobſcured in it:—If the Mode of frightning the People into a *Fear of* God heretofore and now uſed, had ſufficient Power to deter Mankind, why has Sin, Evil, Guilt, Tranſgreſſion and Iniquity now more boundleſs Sway and extended Dominion, than it has had ſince the Creation?—Will eccleſiaſtical Pawn-brokers act conſiſtent with that Honeſty their Trade ſhould be reſpected for, by fixing the true and exact Time when the Goods in their Hands, pledged for celeſtial Security, may be redeemed?—Or when will they be able to put a final Stop to the farther Progreſs of Iniquity, and engage and declare when and where it will terminate, by and from the Strength of the preſent Exertions they are making to repel or counteract its Progreſs?

Art. 313. A Worſhip founded in Fear, is no true Worſhip; it is the direct Reverſe to what God both deſires and requires:—It excites only Fear, and Fear always has its Root in Self-love and Self-ſecurity; and a Worſhip founded in Self-love, can have no Part whatſoever in a Worſhip founded in a Love for God, or Gratitude to Him for His Love and Mercy to us:—ſuch a Worſhip exiſteth only during the Operation of the Ague Fit produced by Fear on the human Mind; but a Worſhip ſounded in Gratitude and Love has its Foundation unalterably fixed; it will ever have its true Object preſented before it, not in Idea only, as *Hell* and the Fear thereof has always been, but in an evident Reality.

Art. 314. When I look back with a retroſpective Eye over what is here proved, and compares it in my Mind with the abominable Doctrines that have been heretofore taught, and are at preſent inſiſted upon, reſpecting

reſpecting the Anger, Jealouſy, Vengeance, Cruelty and Condemnation of God, His ſwearing againſt, damning and caſting into everlaſting Flames of Fire and Brimſtone, thoſe Eſſences, thoſe Emanations of Himſelf, thoſe derivative Beings from Himſelf, and who contain Part of Himſelf, how muſt my Spirit ſhudder at the Thought!—Here let my Soul, my Mind, my Pen pauſe here!—Here is Occaſion for a Pauſe indeed! Bluſh! Prieſtcraft, Bluſh!—Bluſh! blaſphemous Punſters, Bluſh! who have rendered thoſe divine and obvious Truths inextricably intricate; and have, by your ſinful Wiſdom, caſt Obloquy and Reproach on the eternal Love of Majeſty Divine!—Father of Mercy! Love and Truth! lay not this Sin of Ignorance to their Charge, nor ſuffer it to obtain one Day, one ſingle Hour longer; Amen, Amen, Amen, Lord God Almighty.

SECTION

SECTION XIX.

Of the RESURRECTION of the DEAD.

Argument.

That there will be a general Reſurrection of the Dead, both of the Juſt and the Unjuſt, in the ſame mortal Bodies, (in the Fleſh) at the ſecond Coming of CHRIST JESUS *the* LORD, *to judge the Living and the Dead; the Juſt to a Reſurrection to Salvation, and the Unjuſt, or the Wicked, to a Reſurrection to Damnation,——or there will not.*

ART. 315. ON the Certainty or Uncertainty, the Truth or the Falſehood, of rightly unfolding the deep Myſteries contained in this very Section, depends all! All the Certainty or Uncertainty, the Truth or the Falſehood of all that I have written, or all that is contained in this Book from Beginning to End; on this depends the Evidence what Spirit dictated all the Reſt, the Spirit of Truth, or the Spirit of Falſehood, Error and Deluſion.

There-

Therefore, O Bleſſed TRINITY! I humbly ſupplicate thy gracious Aſſiſtance and Illumination, through this profound, myſterious Theme that has puzzled and perplexed Mankind, and has never yet been rightly aſcertained to any ſatisfactory Aſſurance that might be finally relied on, to a ſpiritual or demonſtrative Certainty. O let me not be confuſed, confounded, condemned nor caſt down before the Preſence of the Mighty, the Learned, or the Sagacious of this enlightened Age, but may they ſee and confeſs the Reſplendence of thy glorious Manifeſtations ſhining conſpicuous through my Weakneſs and Imperfections, and joyfully acknowledge thy Hand and Power, and not mine, has brought forth all the Wonders in this Book.

ART. 316. Upon conſidering the *Argument* here propoſed, and comparing the Conſiderations with Scripture, I find that it conſiſts of two diſtinct Parts:—The Reſurrection of the *Dead*,—and the Reſurrection of the Body *(or Fleſh;)*—each of which will require a ſeparate Inveſtigation, as they are very diſtinct from each other, and becauſe this Diſtinction is manifeſtly implied in ſome Parts of Scripture, and poſitively aſſerted in others, concerning a firſt and ſecond Reſurrection:—Therefore we ſhall treat of each ſeparately, and carefully and circumſpectly obſerve not to confound or involve the Prophecies, Foreſights, or fore-running Circumſtances of the firſt Reſurrection with thoſe of the ſecond Reſurrection; for by miſtaking the Signs or Evidences of the one for the other, we may run into the ſame Errors, Doubts and Perplexities that all Mankind have heretofore imperceptibly ſlided into, for Want of due Obſervation, and ſpiritual Foreſight or Perception.

ART. 317. *Monteſqueu*, in his *Spirit of Laws*, proves that Laws were originally made by the univerſal Conſent of the People who compoſe any Body, State, Society, Commonwealth or Government, for the mutual Protection or Preſervation of the Lives and Properties of the Whole, as well as each and every Individual;

and thoſe Laws receiving their Sanction from the univerſal Conſent of the People who compoſe that State or Society, whereby they acknowledge themſelves bound to the due Obſervance of them, and alſo to the Suffering the Pains, Penalties or Diſqualifications to be inflicted on the Infringers or Tranſgreſſors thereof, it will thence be evident that a Perſon who tranſgreſſes ſuch Law, having, as is already ſuppoſed or underſtood, given his Aſſent thereunto, paſſes a manifeſt Sentence on himſelf, and ought to abide the Deciſion or Determination of that Law he ſo gave his full Aſſent to, in the ſame Extent that he would paſs Sentence on another Perſon who committed the ſame Crime or Breach of that Law.

Art. 318. Let one of the Laws of that State be, for Inſtance, in Caſe of Murder or Robbery, that the Criminal ſhall die ſuch or ſuch a Death.

Now will it not be evident that any Man under that Law, to which he has given his Conſent either perſonal or by Proxy, who commits Murder or Robbery, is in Fact and in Juſtice dead by that Law; and if taken and brought to Trial, and convicted, *(ſuppoſe at the King's Bench in our State)* and after Conviction condemned or ſentenced to die, is not this Man verily and in Fact dead in the Eye of the Law, even though he liveth by Reſpite between his Sentence and Execution, a Week, a Month, or a Year?

Art. 319. If there was no Law, there would be no Tranſgreſſion; but there being a Law, and that Law ſuch, that the Tranſgreſſors in certain Caſes ſhall die, will not the reſtoring this Man from Death in that forfeited Life he enjoys, to Pardon, to Life, and to a Recovery of all his forfeited Rights and Immunities, be conſidered under a different Point of View from that of reſtoring him to Life after he was hanged and dead, and rotten in his Grave?

Art. 320. Put the Caſe now in the ſame Point of View, with reſpect to the Laws of God, to the Perfor-

mance

mance of which every Being is bound that hath given his Aſſent thereto, either ſpiritually, virtually or temporally:—If after aſſenting to, knowing and complying therewith, he infringes or tranſgreſſes that Law, is he not liable to the Death that Law denounces?—And being liable to that Death and under its Sentence, muſt he not be conſidered as dead by that Law?—This being the Caſe, a Reſurrection or Reſtoration from this Death is what is truly implied in the firſt Part of this Theſis, and is in Fact what is meant by the firſt Reſurrection, or a Reſurrection from the Dead; ſignifying thoſe that are dead in Treſpaſſes and Sin being reſtored to their forfeited Rights and Immunities by free Grace, Pardon, Juſtification, Righteouſneſs and Life.

Art. 321. If a convicted Murderer be brought to the Bar and ſentenced for Death; if upon Submiſſion and throwing himſelf upon the Mercy of his Judge, the Sentence is changed to Pardon and Forgiveneſs; ſay, doth not this Man paſs inſtantaneouſly, as it were, from Death to Life?—This being an evident Repreſentation of the firſt Reſurrection, as will be more fully ſpecified before we attempt the ſecond Part, concerning the Reſurrection of the Fleſh or mortal Body from the Grave, we may draw the following Inferences before we proceed thereto.

Art. 322. *Firſt.*—That in this Reſurrection we find ourſelves changed from Death unto Life, in the Twinkling of an Eye, means the Suddenneſs of the Tranſition or inſtantaneous Change;—for the Inſtant we fully and unreſervedly give up *all* Sin, and throw ourſelves upon the Mercy of the Lord Jesus our Judge, that Inſtant we feel in our Souls Pardon and Forgiveneſs of of all our Sins; then with overflowing Joy and Gratitude we receive the Evidence of God the Father, Son and Spirit taking full Poſſeſſion of our Souls, and we then know and feel it is ſo with us, as well as an hungry Man would know when his Hunger was ſatisfied, or any ſpiritual Deſire gratified; and then, "If this be

"Life

"Life eternal, to know thee the only true God, and "Jesus Christ whom thou haſt ſent," the Moment we feel them, the Moment we know them, the Moment we become poſſeſſed of them, that Moment we are changed from Death unto Life, by having our Pardon and Forgiveneſs ſealed and certified to us;—and this Change can, and has, and will take place with all thoſe who will truly follow the Directions laid down in the foregoing 15 Steps, *Art.* 196.

Art. 323. *Secondly.*—Therefore this Change takes place in this Life in our mortal Bodies, which are then and therefore changed; for when this Change is wrought in our Souls, our Minds, Tempers, Wills and Diſpoſitions undergo a Change alſo; we become new Creatures, we are born again, *John*, 3 *Ch.* 3 *V.* that is, regenerate; all Sin, Evil, Guilt and Defilement of Fleſh and Spirit will be done away; they will entirely loſe their Power, Dominion and Influence over us; Christ will keep us by His Power; the *Holy Spirit* will influence us with His Grace, by His indwelling, abiding and Continuation with us, according to His Word of Promiſe, that He will never leave us nor forſake us, but will ſo refine and purify all our ſpiritual and temporal Powers, with the purifying ſpiritual Fire of heavenly Love, like thoſe Cloven Tongues of celeſtial Fire that deſcended and ſat on the Heads of the Apoſtles; that we will be then no longer ſubject to that Pollution or Contamination of Soul and Body, that heretofore we willingly ſubmitted ourſelves to; but taking ſtrict and cloſe Example by the Pattern ſet us in the Life, Actions, Purity, Grace and Goodneſs, and all and every outward as well as inward Virtue, practiſed by our Lord and Saviour, our living Head and celeſtial Guide or Pattern, (*John* 5 *Ch.* 25 *V.*) we ſhall then avoid all temporal as well as ſpiritual Impurity, whereby we flee from all Appearance of Evil as from a Serpent; our mortal Bodies will then become the living Temples of the *Holy Spirit*; then the Kingdom of God will be found to exiſt

exiſt within us, and thus our Corruption will have put on Incorruption, and our Mortality will *(in one Senſe)* have put on Immortality, in that of our thus becoming true ſanctified Members of CHRIST's glorified Body, who is our living Head; we thus enjoy our Part in the firſt Reſurrection; "Bleſſed are all they that have Part in this firſt Reſurrection, on them the ſecond Death can have no Power;" the Pains of ſpiritual Hell, which is the ſecond Death, they never will feel, but paſs thro' the Gates of Death, or Death of the mortal Body, from this Foretaſte of Heaven in the temporal Body, to ſpiritual celeſtial Heaven, the State of the Juſt, the Kingdom of their GOD and FATHER, that hath been prepared for them from the Foundation of Heaven itſelf, there to enjoy that full and ample Fruition of experimental Glory, with all the Heirs and Sons of GOD.

ART. 324. *Thirdly.*——The temporal Hell of this World, with all the Wickedneſs, Pains and Miſeries thereof, to which every Man is ſubject that cometh into it through the Sin of Adam, is evidently a State of Probation, Trial or Proof, as a middle State between Heaven celeſtial and Hell ſpiritual:—If, while we are Probationers in this temporal Hell, we give Teſtimony or Proof that we are not of this Hell, we thereby prove ourſelves Probationers for Heaven, and therefore Heirs to the Promiſes, which are all yea and amen in the LORD JESUS;—but if we love this Hell and the Things of this Hell, and manifeſt this Love before GOD and Mankind, by giving up our Free-wills to be governed by its Powers, Pomps, Vanities and Deluſions, and ſhew that we chooſe this State we are in rather than Heaven, then it is evident that this temporal Hell, which is only an Epitomy of ſpiritual Hell, is our chief Purſuit, our only Care and final Concern in this Life; and when we change this temporal Hell, it muſt be reaſonably inferred, that as we did not chooſe Heaven in this Life, we are not immediately prepared or fitly qualified to receive it in a Life to come; where-

fore

fore we only change one Hell for the other, to a more exquiſitely refined Aggravation of ſpiritual Pain and Torments.

Art. 325. If an Infant, inſtead of coming into a World of Iniquity, Tranſgreſſion and Sin, that is daily on the Increaſe, came into a World of Piety, Holineſs and divine Virtue, that was daily on the Increaſe, it would then of courſe become naturally pious, holy and heavenly-minded, it could become acquainted with Nothing elſe, why is it not ſo?—Becauſe tranſmiſſible Sin, that is daily augmenting from Adam down to us, has never received a full, reſtraining, proper Check to ſtop its Progreſs or turn its Current backward; but now the final Check is come, it will henceforth ſtop or progreſſively and regularly ſubſide, till it be all entirely done away, and we ſhall gradually recover more than Adam loſt.

Art. 326. Had Adam embraced Good and rejected Evil in toto, and under its Influence and in the conſtant Practice thereof, had brought forth a numerous Succeſſion or Offſpring, all and every one of which would, by their Lives and Actions, bring into the general Fund or common Stock, by the conſtant Addition derived from their good Example, and holy, pious, and heavenly Practiſes, according to my aſſerted Growth in Grace, whoſe Influence their Deſcendants would be ſtill led to add unto; what would this Fund of glorious Grace and Virtue amount to in a Succeſſion of Generations equal to ours from Adam down to the preſent Day?—Had this been the Caſe, to what an amazing and unutterable State of Advancement in Glory would we be now arrived at, above the Perfection of our firſt Parents, from this Growth in Grace, true Holineſs and Purity!—Can Imagination fix the Point of Perfection, this Climax of temporal and ſpiritual Purity would now amount to?—Only Ponder a while upon this Circumſtance, and you will find Imagination loſt and bewildered in glorious Perplexity unutterable.

Art.

Art. 327. Now reverſe the Scene, and let us conſider Things as they have really been. A conſtant Succeſſion of Evil and its direful Effects, with freſh accumulating Stores of new invented Means, and freſh Modes and Methods of Wickedneſs, augmented from Age to Age by the Growth in Evil, and new found Sins, and new Ways of accompliſhing the Perfection of every Species of temporal and ſpiritual Wickedneſs, from the Example and Influence daily deriving from Generation to Generation, each of which is and has been ſucceſſively improving upon the original Plans ſet them by the Generations that went before them.—— From this Growth in Evil and its encreaſing Effects, in all manner of Vice, Iniquity and Wickedneſs, can Imagination fix the Point of Perfection this Climax of temporal and ſpiritual Wickedneſs is now arrived at? Only ponder a while upon this Circumſtance, and you will find Imagination loſt and bewildered in infernal Perplexity unutterable.—Hence you will find upon a ſtrict Scrutiny and cloſe Conſideration, that temporal *Hell*, in its preſent extended Politics, can run but very little farther; for when temporal *Hell*, and all its infernal Politics, have been extended to their greateſt Length, that it is poſſible for them to be carried to in this Life, there they muſt end, *Art.* 98.——This no Man can deny, becauſe it is an Axiom or ſelf-evident Truth as good as any in *Euclid*, that when a Thing can be lengthened out no farther, there it muſt end;—and the End of temporal *Hell* in this Life at its greateſt Stretch, muſt terminate with the Wicked in the very Beginning of ſpiritual *Hell* in the other Life, for juſt where one ends with them the other begins.—Now if the Beginning of *Hell* ſpiritual has ſuch Wickedneſs and Horrors as temporal *Hell* has in its Termination, what muſt ſpiritual *Hell* be in its Duration and Termination with them, where there is alſo a Growth in Evil?—Conſider this all ye that have made it your Study, your Practice and your Purſuit through temporal *Hell* in this Life, to arrive

arrive at a full and experimental Knowledge of what ſpiritual *Hell* is in a Life to come; and conſider alſo it is your own Act and Deed confirmed to you, and eſtabliſhed by a free-will Choice upon the foregoing Principles, without God having any Act, Hand or Part therein.

Art. 328. Now from the preſent Poſture of terreſtrial Affairs, and from what we ſee and know of Evil, temporal Wickedneſs and human Depravity, and their reſulting Conſequences, as deriving from original Sin, and from tranſmiſſible Sin, and evidenced in national Sins, ſpiritual Sins, falſe Worſhip or religious Sins, public Sins, private Sins, perſonal Sins, Sins of Omiſſion as well as Sins of Commiſſion, &c. &c. it needeth not either ſpiritual or prophetic Foreſight to declare, that temporal *Hell* is almoſt or all out at its full Concluſion; the Meaſure of human Iniquity appears to be filled up:—If ſo, what is to be the expected Conſequence?—Why that is eaſy to be determined from the foregoing Parts of this Book:—That old Adage, known to all, which ſays, that when Things are at the Worſt they will begin to mend, will be the firſt leading Conſequence in *Hell* ſpiritual as well as *Hell* temporal, and how this Conſequence ſhall be effected or come to paſs, I ſhall declare.

Art. 329. I have already illuſtrated how every Man that is, was, or will be hereafter, hath his Name written in the Book of Life, or more properly, his Part in and with Jesus Christ; therefore every Man that is ought to be a Part or Member of Christ's Body, by being a Member of His myſtical Body, or a Member of the Church of Christ, which Church, or Society, or Body of Chriſtians are conſidered as His Body;—and I have alſo ſhewn and proved the Scriptures to be the Word of God, and *St. John*, who knew moſt of his Maſter's Mind, alſo declaring Jesus Christ to be the Word of God, then if ſo, Jesus Christ and the Scriptures are one and the ſame Thing; this we have already

already proved, by ſhewing that JESUS CHRIST is diſcoverable in the Scriptures by the Power of the Spirit of the Holy TRINITY:—When this Veil of the Temple is rent in twain from the Top to the Bottom, when the Holy of Holies is expoſed to public View, when the Clouds that concealed Him, that is, the literal Senſe of the Word, is withdrawn, then is He manifeſted in this opening of the Scriptures; this Unveiling Him that was heretofore concealed, unveils and manifeſts ourſelves to ourſelves, as being a Part of Him, or ſhews us what Part we have in Him; our Names being written in the Book of Life, they compoſe a Part of that Book; and that Book being Him, we are therefore a Part of Him; when that Book is underſtood and manifeſted, then is He and we both manifeſted to each other; this Manifeſtation of His ſecond coming in the Clouds of Heaven, that Heaven that contains the Spirituality of the Word, even JESUS CHRIST Himſelf, under the Maſque or Diſguiſe of the literal Expreſſion of the Scriptures, is for the evident Purpoſe of judging the Quick and the Dead;—the Quick or the Living are all thoſe that are already alive to Grace and good Works, (15 *Steps)* who may now ſee, from the Spirituality of this unveiled Word, and the Evidence of its Light, Life, and ſifting, fanning, winnowing Operation in and on their Hearts, Minds, Lives and Actions, how their ſpiritual Affairs ſtand before Him, with reſpect to their State of Mind, Purity of Life, and Holineſs of Heart before GOD,* that muſt now be proved by the *Holy Spirit.*—This being actually and abſolutely the Caſe, this holy, divine WORD, that is, the WORD of GOD, the LORD JESUS Himſelf, (*John* 1 *Ch.* 1 *V.*) the true and living WORD, now manifeſted and realized to Mankind in the moſt evident and ſpiritually conſpicuous Viſibility, will now either reprove and condemn

* Oh the Evil of Man's Nature!

their Situation before Him, or elſe acquit and approve of their Lives, Actions and Conduct before Him: the ſame will now be the Caſe with the Wicked.—This then proves evidently that the Day of Judgment is come upon the World; the great Day of the Lord Jesus is already arrived; and for the better Certainty thereof that it is ſo, and that we are not to look for it hereafter, or at the final Reſurrection of the dead Bodies from the Grave, I ſhall, in the next Section, ſhew ſome Conſiderations worthy of everlaſting Remembrance, which will ſet this whole Matter in the cleareſt and moſt unrefutable Point of view poſſible.

Art. 330. This Evidence or Manifeſtation of the Lord Jesus our Judge in the Scriptures, is His Revelation of Himſelf to us in our very Hearts and Souls, which will now feel and confeſs Him; then all we have now to do, is to ſeek Him aright, according to the Directions already given; this every Man can and may obtain. I have obtained it in a Degree, yet I hereby ſolemnly declare, which is equal to my Oath, I have been the very worſt Man living; I know and I feel it better than any who could ſtand up to accuſe me; I can accuſe no Man of a Sin that I have not been guilty of myſelf; I acknowledge myſelf the moſt aggravating, deteſtable Being that has ever exiſted, a Multitude of Evidences could be produced as living Witneſſes to the Certainty of this Aſſertion.—This, if all other Teſtimonies were wanting, would be ſufficient to prove that there is a God, who pardoneth Iniquity, Tranſgreſſion and Sin, when ſuch an Arch-Devil incarnate is brought thus to teſtify of the Being, Power and Reality of one.

This Accuſation under my own Hand againſt myſelf, I verily know will ſtand in everlaſting Record againſt me before all Nations, and thro' all ſucceeding Generations before whom my Writings will come, whereby I avail myſelf of any Compliment that might be erroneouſly or ignorantly paid me for what is here penned;

to

to Him be Glory given to whom Glory is due, even the LORD JESUS, the Firſt and the Laſt.

The Hiſtory of my Life, which I do intend to pen in a few Years hence, *as my Time is my own*, being the firſt Perſon who ever had a Commiſſion granted him to ſtay as long as he pleaſed, will more evidently corroborate the foregoing Aſſertion.

I don't hereby mean to ſtand upon any Compliments with Mankind; I know what I am commiſſioned to execute, therefore Apologies are needleſs; I know my Authority and its univerſal Extent, and I ſuffer ſpiritual and temporal Debaſement before GOD and Mankind, for my Unworthineſs and Unfitneſs to this extenſive Office;—this is my real Apology, and I am not bound to give more.

Here is univerſal Encouragement for others:—Reader take notice, and compare your State with mine;—all Sinners are hereby called upon to try and compare, and freely own the Ballance preponderates in their favour; every one has the Advantage of me, let them now avail themſelves of the gracious Opportunity, ſeeing they are leſs culpable.

ART. 331. When every Man makes it his Study and Delight, as well as his earneſt Deſire and Purſuit, to obtain this State, this Forgiveneſs, this Poſſeſſion of the whole TRINITY in his Soul, then this World will begin to wear a new Aſpect, Sin and Evil will be ſtrenuouſly oppoſed by every Man, (*Matt.* 25 *Ch.* 32 *V.*) new Additions of Grace will daily augment from Age to Age, till in the End of the *Millennium* or Thouſand Years that His ſpiritual Reign will continue, (*except the ſmall Lapſe of Time under Gog and Magog*) there will be made ſuch Advancement in ſpiritual Purity and Perfection, that a general Reſurrection from Sin, Impurity, Evil and Death will univerſally obtain, (*per Matt* 25 *Ch.* 33 & 34 *V.*) ſo that thus having Part in the firſt Reſurrection, the ſecond Death can have no Power over us;—thus having the living abiding Witneſſes

neſſes of JESUS CHRIST manifeſted in our Souls, in a full and free Forgiveneſs of all our Sins in this Life, we have none of them to anſwer for in the next Life, but to paſs through Death to Heaven.

ART. 332. This being a Thing that every Man can obtain, therefore none are excepted nor exempted from it, the Means being in every Man's Power whatſoever; we have Nothing difficult before us to prevent us of the Bleſſing, not a ſingle Obſtacle in the Way to obſtruct us, but what will be inſtantly removed upon our ſubmitting our whole Free-wills to be entirely governed by GOD's free Grace, and ſetting our whole Determination, with all our Wills, with all our Minds, with all our Souls, with all our Powers, with all our Strength, with all our Wealth, with all our Influence, and with all our Authority, to aboliſh every Appearance of Evil in ourſelves and others.—This, if we undauntedly, perſeveringly and powerfully continue the Experiment, will ſuddenly overcome and ſet aſide every Obſtruction to our own Salvation, or the Salvation of all that are in Hell ſpiritual ſince its Commencement; GOD has promiſed His Grace and Aſſiſtance, therefore doubt not but your Endeavours will be crowned with Succeſs; for when all Mankind ſees it their real Intereſt to ſet their Hands, their Heads, their Hearts, their Souls, their ſpiritual and temporal Influence, Power and Wealth to work, and the Accompliſhment thereof, then there will be ſuch an Outpouring of the Spirit of GOD, that in the Courſe of a few Years, their Light will ſo ſhine before Men, that all will glorify their FATHER who is in Heaven, as all will thereby come to know Him, or to the Knowledge of Him, from the Leaſt to the Greateſt, in Advancement after Advancement, to all that is righteous, juſt and perfect before GOD; Evil and all its direful Effects and Conſequences, that made this World a temporal Hell, will now depart and render it a temporal Heaven, where JESUS CHRIST will reign, rule, actuate, guide and govern His Saints and

Servants,

Servants —In the Purſuit and Attainment of this happy Reſurrection or Reſtoration from the Dead, or Death of Sin and Tranſgreſſion, to a Life of Righteouſneſs and true Holineſs, every Man and Woman's Exertions will be abſolutely requiſite and eſſentially neceſſary, hence I have dedicated this Book to every Man, Woman and Child under Heaven, and to all their Offspring to the End of Time, that by it they might be led and ſtimulated by every Means conſiſtent with true Religion and real Chriſtian Prudence, void of all enthuſiaſtic Flouriſh, Bigotry or Prejudice, to ſuch ſincere Efforts, grounded in cool Conduct, right Reaſon and true Wiſdom, as will repel, amend, counteract and improve every Diſpoſition in themſelves and others whom they think they can influence, and to urge them to ariſe and ſhine, now that their Light is come; and by thus conſcientiouſly and religiouſly perſevering in ſuch God-like Proceedings for only a few Years, or a Couple of Generations, an open, wicked Sinner, or even a private one, if diſcovered, will be looked upon as a Monſter in Society, and he muſt turn Chriſtian purely to avoid univerſal Cenſure, Clamour and Diſapprobation from every Quarter, and through every Nation he ſhould fly to purſue his unreaſonable Iniquity in.

There is a ſecond Part to this, which is the Cultivation of the riſing Generation; great Matters are and muſt be expected from them;—If they be truly prepared, qualified and duly inſtructed, the Generation next after them will bid fair for concluding and totally aboliſhing all the Devilment that *Hell* temporal has heretofore and now conſiſts in; it will be in their Power to put a final Stop to it; and that it may be done the more ſpeedily and effectually, let us make it an immediate Point of Conſcience, as well as holy and religious Reſolution, to ſet them the firſt Example, (God *grant that it may be a prompt one)* that it will be a ſufficient and everlaſting Schoolmaſter to them and their Offſpring.——To this End, it will be neceſſary for every truly

truly awakened Chriſtian to have a Copy of my new univerſal Covenant*, and to enter deeply into the Spirit, not the Letter of it; into the Practice, not the Theory of it; into the urgent Neceſſity of its Precepts being exerted, and not the bare Avowal of its general Utility, but its full Force, Spirit and Influence:—Alſo my univerſal Catechiſm will be requiſite in this great Work.

ART. 333. When an univerſal Worſhip, in true Chriſtian Purity, ſhall univerſally prevail under this new Diſpenſation, there will alſo a new ÆRA or new Date take place, commencing from the Date of this new Diſpenſation, *per Rev.* 10 *Ch.* 6 *&* 7 *V.* where it is expreſsly implied in the Declaration, that Time ſhould be no more that fulfils the End of this wicked Generation, and terminates *Hell* temporal and all its *Almanacks.*

SECOND PART.

Argument.

ART. 334. *That there will be a general Reſurrection of both the Juſt, and the Unjuſt, in the very ſame mortal Bodies they had, like thoſe we now have and enjoy—or there will not.*

ART. 335. If not, then, there is either no ſuch Reſurrection to take Place,—or if there is, the Bodies we ſhall then receive, will be other Bodies than thoſe we now have.

ART.

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* My new Covenant will be found to differ widely and materially from all former Covenants heretofore ſeen or known by Mankind. It ſhall be given at large in the third Volume of this Work.

Art. 336. If we believe there are Men in the World, we muſt believe there was a firſt Man, *(for firſt there muſt be)* and if there was a firſt Man, we muſt alſo believe he had an Origin, and by Enquiry after his Origin, we find that none but a God could produce him, and if a God produced him, then that God muſt be conſidered to have Power, Capacity and Wiſdom to make him, and when firſt made, he muſt be conſidered to be made purer and better than any of his Offſpring deriving from him, under a Curſe of tranſmiſſible Sin, Diſobedience and Impurity.

Art. 337. If he be not now, as pure as he then was, before his Fall, as is already proved, (*Art.* 99 *to* 109) it is manifeſt that impurity muſt be done away, before he could be reinſtated in the very ſame original State of Purity of Body, Soul and Spirit, that he enjoyed at firſt.

Art. 338. And as by Generation of Sin, *(not Generation of his Species)* he communicated the Infection of Contamination, Sin, Guilt and Impurity, and their conſequental Effects, to all his Deſcendants; they muſt therefore undergo a Renovation or Regeneration, before they can be reſtored to the ſame original Purity: a dirty Veſſel muſt be waſhed, before it becomes as clean as when it was firſt made. Now the only Thing we have to conſider, is, the Mode or Means of this Renovation, Cleanſing or Regeneration, that will purge of all Impurities of the Fleſh.

Art. 339. Now as he was taken out of the Earth, or formed of the Duſt,—the beſt Place to commit him for ſuch Purification, is to his Origin; and whatever Means there is in the Earth, to cleanſe, renovate or purify Man's Body, by turning it firſt into Putrefaction, thence into Duſt or apparent Annihilation, it is evidently the Means that God makes Uſe of on this Occaſion.

Art. 340. Whilſt the Soul, the Spirit, and the Body, are conjunctively purſuing every Species of Wickedneſs

edneſs in this Life, that temporal Hell conſiſteth of, the Soul and Spirit in ſpiritual Wickedneſs, having the Body as inſtrumental in the Accompliſhment of every temporal Wickedneſs, that one can ſtimulate the other to, and all uniting their exertive Powers or Faculties in the Fulfilment of thoſe hidden, as well as open or public Works of Darkneſs; the Soul and Spirit even in this Life, are manifeſtly ſubject to thoſe Pains, Puniſhments, Inquietudes and ſpiritual Miſery, that are the reſulting Conſequences or Effects deriving to them from Sin, Diſappointment, Vanity and Vexation of Spirit; which every Man finds to be experimentally the Caſe, while he is ſubject to Sin. The Body alſo, during Life, is ſubject to Pains, Puniſhments, Rottenneſs, Corruption and Decay, and even ſometimes to Putrefaction before Death withdraws it.

Art. 341. This is an evident Type of the State of the Dead, or the State of Change that will take Place, with Reſpect to our mortal Bodies in the Grave; for whilſt the Soul and Spirit are poſitively experiencing that ſpiritual Hell, or Scene of Horrors they wilfully and diſobediently brought themſelves ſubject to, whilſt united to the Body in this Life; the Body is undergoing a Change of State, or corruptible Puniſhment in the Grave, of Decay, Rottenneſs, Putrefaction and apparent Annihilation.

Art. 342. This Puniſhment of an inanimate Body of corruptible Matter, has Something deeper in it than Mankind in general ſeem to be aware of or acquainted with:—They think a lifeleſs Body, that can neither ſee feel nor perceive, can ſuffer no Puniſhment whilſt in a ſeparate State from the Soul and Spirit, its animating Principle; and this Circumſtance not being ſpecified in my foregoing Theſis, on Bodies and bodily Matter, I have thought good to inſert it here as its moſt proper Place.

Art. 343. Now though we know the Sword is not guilty of Murder, nor the Rope that hangs a Man has not

not the Crime of his Death, neither is the Gibbet, the Gallows, nor the Guillotine the Aggreſſor in depriving a Man of his Life, yet with what Abhorrence do we look upon and recoil in our Minds at only the Reflexion on or Sight of thoſe Things; how deteſtable in our Sight would the Sword be that ſlew a Brother, or the Rope that hung a Father? notwithſtanding that we poſitively know that they were only inſtrumental in effecting thoſe Deeds.

Art. 344. Juſt ſo with our mortal Bodies; a ſimilar or like Diſguſt naturally takes place againſt them when dead; "they are ſown in Diſhonour;" they immediately become deteſtable to all around them, if permitted to lie, even to thoſe to whom they had formerly been dear as their own Lives; the Mind of Man and all his ſpiritual Powers, recoils with Abhorrence againſt them; the Portion of God's Spirit within us reverts againſt them, they are no longer held in Reverence or Eſteem; they may ſay to the Worm, thou art my Brother; and to Corruption, thou art my Father and haſt begotten me:—Lord give us Grace thus to reflect and thus to think concerning them in their living State.

Art. 345. But behold the mighty Power of God! Though they have paſſed into Corruption, Putrefaction, Rottenneſs and Decay, and have ſuffered apparent Annihilation, like the Seed ſown, *(ſee Concluſion of Art.* 65 *alſo the geometrical Proof Art.* 64.) *Corinth.* 15 *Ch.* yet at the Return of the Spring, after the Winter of the Grave, when the genial Heat of the returning Seaſon, from the animating Warmth of the Sun of Righteouſneſs, ſhall begin to beam forth with the reviviſying Influence of His regenerating, recreating Power, theſe diſhonoured, diſreſpected, diſregarded Bodies will begin to feel the divine Influence thereof in the Earth, in the Grave; where having lain till this Return of *Spring*, this Seaſon of Revivification, they will ſuddenly ſhoot forth, not as the tender Blade ſpringeth up by degrees, no;—they will at the Call of their Creator ariſe, and

burſt the Cerements of the Dead; *(take Notice, this will be no new Creation, but a Reſtoration of what has been formerly in being)* and by the genial Warmth communicated to them by this Sun of Righteouſneſs, who ſhall then riſe with healing in His Wings, and from that glorious Body that hath the quickening Spirit, *Iſaiah* 26 *Ch.* 19 *V.* and ever liveth, and never ſuffered Rottenneſs, Putrefaction nor Decay, but being the firſt Fruits of thoſe that ſlept, and being alſo our living Head, and having been in Exiſtence all this Time that they lay in the Earth, dead, rotten and conſumed, and for which He alſo ſuffered Death, as well as for their Souls and Spirits, He, I ſay, will animate theſe ſeemingly annihilated, putrified or corrupted Bodies, be the Parts or Particles of which they conſiſted ever ſo long and far divided or diſperſed, even though they become Food for Flames, for Fiſhes or wild Beaſts; He who has numbered the Hairs of our Head, and in whoſe Book are all our Members written, knows where they have been laid, and how and where to collect them together; and if, while they are living, a ſingle Hair went not unnumbered by him, how much more ſo now, when this general Animation ſhall take place.

Art. 346. And notwithſtanding ſome Philoſophers heretofore have deſcanted on and aſſerted the Tranſmigration of Souls, and others as cleverly on the Tranſmigration of Bodies devoured by Fiſhes or wild Beaſts, and thoſe again devoured by others, till every Atom of the Original be entirely changed into another Subſtance, or completely or entirely done away; and tho' they have conſumed their Logic in ſuch Arguments, and ſpent their ſpeculative Capacities in reducing and reſolving the Body of Man into its firſt Elements, or conſtituent or component Parts, and have alſo analyzed their Extenſion and Dimenſion from the Inſtant of their Birth, in the Augmentation they receive from Food or Nouriſhment that perhaps derived from other Bodies, that were heretofore human Bodies, or compoſed from human

human as well as other Bodies, and thus find Arguments to prove, that even theſe Bodies we now have are not the ſame we had ſeven or eight Years ago, but that they are ſubject to change and conſtant Alteration, with all this World of Wonders that the Wit of Man has been exerted on, in thus reſolving and re-reſolving ſubliming and ſeparating, in the chemical Cucurbit of a fertilized Brain, ſupported by apparently rational Arguments and Imaginations; yet, they will nevertheleſs find, that my aſſerted Theſis will ſtill bear the ſtrongeſt Heat and ſtricteſt Teſt of this chemical Furnace, with all its Plenitude of Power in evaporating, condenſing, ſeparating and reducing the Materials of which Man's natural Body is compoſed, into its elementary Parts, it will again aſſume its own true elementary Parts, and like Water or Quickſilver ſeparated or divided by Art or Power, yet when brought again into contact, they will inſtantly unite.

Surely all Mankind muſt own or will allow, that the Earth or Grave received the Body *of* Jesus, *its* Lord *and* Creator, *and the Ground received His Blood that fell:—Here lies a Connection, a Claim and a Myſtery theſe Philoſophers and Metaphyſicians, and with them all Mankind, have never rightly thought of;—In this Claim of his to that Blood ſo ſhed, which ſtill and ever will ſubſiſt, lies the chief Power and Force of the Reſurrection;* (Colloſ. 1 Ch. 20, 22, 26 & 27 V.) *in that Blood that wetted or ſtained the Earth, the Earth received its Power or Quality of purging, working off, or cleanſing human Bodies and all Fleſh from Defilement, without a Neceſſity for a new Creation.—Shall I ſtop here, or ſhall I go on with the Reſidue of this Myſtery?——Stop here!* * * * *

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ART. 347. We know from the Word itſelf, which the Spirit of Truth teſtifies, that the whole Church of CHRIST is conſidered as His Body:—If then the whole Collection of CHRIST's Church through all Ages be conſidered as His glorious Body, *(per Art.* 329.) and that he is the Head of His Church, the living Head of that glorious Body, they are in this reſpect, as a Body of Men, or a Body politic that conſiſts of many Members, each of whom is and muſt be conſidered as a Member of that collective Body; *(Iſaiah* 26 *Ch.* 19 *V.)* and His going before us or at the Head of the Body, as a Leader to an Army or to a Body politic, and His Suffering for His Followers, fully evinces His Right to that glorious Title; therefore our Leader or Head that went before us, and is ſtill at the Head of us, is become our Surety for the effecting this Reſurrection, ſeeing that His mortal Body, which ſuffered for our mortal Bodies, was quickened after Death, to which it was not liable nor ſubject, and now liveth to quicken ours hereafter by its animating Power, or genial Heat or Influence.

When all our Defilement is worked off in the Earth, by its cleanſing Effects received from His Blood, and the Seaſon of the Reſurrection is come, the viviſying Principle that only lay dormant for a Seaſon, *(Art.* 64 *&* 65) like the ſeed ſown, *Corinth.* 15 *Ch.* ſhall inſtantly unite with the viviſying Principle in Him, and bring into effect an actual Re-exiſtence of all the Race of Adam:—This will be no new Creation, but a Reſtoration, notwithſtanding the cloſe Similarity it bears to the Means He made uſe of in the firſt Creation of Man.

Had JESUS CHRIST died and never come to Life, but have remained in the Grave rotten, corrupted and decayed,

cayed, we could not in that Caſe have any Reſurrection from the Dead; we would be then, as the Apoſtle beautifully and forcibly expreſſes it, of all Men the moſt miſerable, *(by the Diſappointment of our Expectation, and Fruſtration of our Hope)* having no living Body of mortal Compoſition, wherefrom to draw our Stock or Proportion of the Root of Life, that will be abſolutely neceſſary for every one at the general Reſurrection.

ART. 348. And as this general Reſurrection of all Fleſh whatſoever will poſitively take place, therefore all Fleſh that ever was, or will be hereafter animated, will truly undergo a Change! (*take Notice, this includes all Creation of Animals or animated Creatures, per Gen.* 1 *Ch.* 20 *to* 25 *V.*—*Eccl.* 3 *Ch.* 18 *to* 22 *V.*) therefore if we are devoured by Fiſhes or wild Beaſts, they muſt render back their Part of us, ſo alſo muſt we reſtore our Part of them that we have uſed for Suſtenance; original Juſtice requires this:—This entirely exculpates the divine GOD-HEAD of the TRINITY from that Cenſure of Injuſtice they could be charged or accuſed with, by giving us other Bodies than thoſe we now have and enjoy, *excluſive of this Compoſition*, to become the Subjects of Pain and Puniſhment, or Glory and immortal Life:—How unreaſonable would it be to puniſh or glorify Bodies ſubſtituted in the Room of others that had committed Evil or done Good?—Therefore the Earth or Grave is the proper appointed Place of Separation; no Fleſh ſhall be glorified by Proxy, nor be damned by Subſtitution.

And whatever Pun Mr. PAINE, *that Antichriſt long foretold*, found himſelf in the Humour of making, on that expreſſive and beautiful Simile of *St. Paul* concerning the Seed ſown, *Corinth.* 15 *Ch.* (*ſee his Age of Reaſon*) in corrupting, dying or decaying in the Ground before it riſes and brings forth Grain, I was ſent, I am come, and I am commiſſioned to defend it, by telling him, and all Apoſtates like him, that when *St. Paul* wrote, he wrote for the Edification of Chriſtians, whom he

he had heretofore inſtructed in theſe great Truths that Mr. PAINE denies, (*and not for the controverted Spirits of Deiſts, Atheiſts and Antichriſtians like him and his Proſelytes.*) Theſe Chriſtians, or the greater Part of them, well knew the Force and Meaning of this Simile to the trueſt Certainty; their ſpiritual Eyes were open, his and his Followers are blind; therefore, *in one Senſe*, it would be well for them that there would be no Reſurrection.

What Simile of the general Reſurrection *Rom.* 1 *Ch.* 20 *V.* could be found throughout univerſal Nature, more applicate than this viſible Diſplay of the Power of GOD, who quickeneth that ſmall Spark or vivifying Principle (*Art.* 64 & 65) contained in that Matter our Bodies are compoſed of, though gone to Diſſolution and Decay; like the Seed ſown, that hath lain in the Ground for Months together, apparently rotten and conſumed, yet ſtill retains the Seed of Life in it.—*St. Paul* did not expect that ſuch a ſagacious, penetrating Critic as Mr. PAINE would be overhauling him, after a Lapſe of 1737* Years, for this Similitude or Type; but I ſincerely and heartily wiſh they may ſoon meet in Heaven, and there no doubt but all theſe Points will be very eaſily ſettled between them.

* ST. PAUL wrote this in 56,—PAINE in 1793.

SECTION

SECTION. XX.

Of the GENERAL JUDGMENT, *Or JESUS CHRIST's ſecond Coming to judge the* LIVING *and the* DEAD.

Argument.

ART. 349. *That the firſt Reſurrection,—the ſecond Coming of* JESUS CHRIST,*—the general Judgment,—the Binding and Confining the grand Adverſary of Mankind,—and the Millennium or thouſand Years of* CHRIST's *Reign, have already commenced, will continue, and all expire together;—or they have not.*

ART. 350. IF they have not now commenced,—then, my foregoing Aſſertions, Proofs or Doctrines, contained in the *Section* on *Revelation*, *Art.* 132,—on *Scripture*, *Arts.* 138, 139, 145, 146, 147, 148, 154 to the End,—alſo *Section* 14 *throughout*,—*Section* 15 *throughout*,—*Section* 16 *throughout*,—*Section* 18 *throughout*,—*Section* 19 *throughout*; and all thoſe Scriptures that ſupport them, and run parallel therewith, muſt immediately fall to the Ground, and be for ever rejected with Contempt;

Contempt; and all the fundamental Articles throughout this Book, whereon theſe Sections have been founded, muſt go for nought;—for Proof hereof,—all Men will readily tell you, that they believe, that at the Day of Judgment, CHRIST JESUS will appear to judge the Quick [the Living] and the Dead; this being an Article of their Creed; now, it is therefore evident, that if He is to come from Heaven to judge both the Living and the Dead, whenever He comes, that will evidently be His ſecond Coming; and if the general Judgment be the Deſign of His Coming, *(as it confeſſedly is)* conſequently there muſt be a Reſurrection, (*per Creed*) what that Reſurrection is, has been already ſhewn, in the *firſt Part* of the foregoing *Section*. (*The ſecond Part belonging particularly to the ſecond Reſurrection, or general Jail Delivery, at the Concluſion of the Seſſions, in a final Reſtoration of all Fleſh*) If this Coming of CHRIST, if this general Judgment, if this Reſurrection have not now commenced, and the prophetical Foreſigns thereof been fulfilled, according to the moſt evident Certainty; then are we to expect its Commencement, at, or after the ſecond general Reſurrection of all Fleſh, and not at the firſt Reſurrection, *Art.* 331.—And thoſe Prophecies of our LORD and others, concerning its introductory Signs, and forerunning or leading Conſequences, that are viſibly and effectually come to paſs, and fully accompliſhed, (*as ſhall be ſhewn*) are yet to come to paſs, or be fulfilled hereafter; moreover, the unveiling the Scriptures, the rendering their ſpiritual Interpretation or the Means thereof evident, as alſo the Spirituality thereof, and the Manifeſtation of JESUS CHRIST therein, as I have ſhewn, are Things that are yet to be looked for or hereafter expected, and are not as they are here ſet forth by me; neither is the State of ſpiritual Holineſs and Reſurrection from Sin, &c. to be expected, or to take Place until at or after the ſecond Reſurrection; which would be juſt ſaying or inſiſting, that the firſt Reſurrection, with its Signs and Conſe-

Conſequences, will happen after the ſecond Reſurrection.

Art. 351. In proving or explaining the opening and unmaſking of the *Holy Scriptures*, their myſtic ſpirituality being thereby rendered manifeſt; then is Jesus Christ the true and living Word of God, *John*, 1 *Ch.* 1, 14 *V.* rendered diſcoverable and ſpiritually viſible, whereby we evidently prove His ſecond Coming.

In proving and explaining His ſecond Coming, or Appearance to judge the Quick and the Dead, we thereby prove or explain His Manifeſtation to all Mankind.

In proving and explaining His Manifeſtation to all Mankind, we prove His Appearance to judge the Quick and the Dead; that being the acknowledged End or Deſign of His ſecond Coming or Appearance.

In proving His Coming or Appearance to judge the Quick and the Dead, we prove the Commencement of the great Aſſizes or general Judgment!—Theſe Proofs being already ſubſtantiated, and evidenced in the foregoing *Sections*, particularly *Sect.* 13, 14, 18, 19, we may now make the ſecond Poſition of our Argument.

Art. 352. If they have commenced, then is the Manifeſtation of Jesus Christ, the true and living Word, *John* 1 *Ch.* 1, 14 *V.* The Word of God in the *Holy Scriptures*, (*both being one and the ſame Thing*) become ſpiritually viſible to all Mankind; therefore, it is evident that all may and ſhall know Him from the leaſt to the greateſt; being thus ſeen, and thus known of all, per *John* 5 *Ch.* 39 *V.* (*Art.* 184, 194) He is evidently viſible before all Mankind, if they will but open their ſpiritual Eyes to ſee Him; if He is evidently viſible before all Mankind, then are all Mankind, both the Juſt and the Unjuſt, ſtanding before Him, (*Art.* 329) if ſo, then are the Dead (*in Treſpaſſes and Sin*) both ſmall and great, (20 *Revel.* 12 *V.*) rich and poor, high and low, ſtanding before Him; if both are before each other, (*Art.* 329) and He ſpiritually viſible to all, then

is the general Judgment ſat, and the great Aſſizes began!—the Books are opened!—I have opened them ſo, that all Mankind may now ſee clearly, how their ſpiritual Affairs ſtand between God and themſelves; the Manifeſtations of His *Holy Spirit* to all Mankind, will now approve, acquit, or condemn, juſt as the Caſe may be; there is no Poſſibility that the moſt hidden Sin will now eſcape His Notice, where even our own Spirits will bear Witneſs with His *Holy Spirit* againſt us, that theſe Things are ſo, or that they are not ſo with us!—Believe not now that He is in the Deſart, nor in the ſecret Chambers,—no,—He is univerſally come forth, as the Lightning (*Art.* 43) that ſhineth even from the Eaſt unto the Weſt: that is, in other Words, He will not now be found as has been thought and aſſerted, in the circumſcribed Privacy of a little obſcure Congregation, here typified by a ſecret Chamber; nor in the more enlarged or roomy privy Chambers of the *Conclave* of that *Church*, who aſſumed to herſelf the infallible Right of being the Mother and Miſtreſs of all other *Churches, the titular true unerring Church of* Christ.—No,—His Church will now conſiſt of all Mankind in general. Neither will He be found in the deſart or barren State of religious Worſhip, nor in the Wilderneſs or deſerted Places, called religious Worſhip Houſes; nor will He come to hold His Judgment on the barren Deſart of a ruined World, conſumed to an Heap of Rubbiſh by material Fire, as was expected; nor will He deſcend in a temporal, human or bodily Form, like a Balloon riding on the Clouds of the Sky; nor will He be confined to any particular Spot or Nation of the Earth, either to hold His final Judgment, or eſtabliſh His univerſal Reign; but He will be found throughout all Nations, and all Ages, in the univerſal Diſplay of His ſpiritual fifting, winnowing, fanning Flame of purifying ſpiritual Fire like Lightning, that will now pervade through all Mankind, and burn up and entirely conſume all the Droſs and Impurity

Impurity of every baſe and ſinful Deſire; the World, with all Things that are therein, its Joys, its Hopes, its Fears, its Vanities and deluſive Pleaſures will now be burnt up, as with material Fire; this ſpiritual Fire will now do more than material Fire could do! It will now conſume and burn up all before it! From this Day of its riſing *(like Lightning)* in the Eaſt, or where the Dawn of this Sun-riſing now begins to break, *(this Sun of Righteouſneſs)* till the Day of its Termination or declining, as it were, in the Weſt, in the Termination of the human Species; this Fire of ſpiritual Purification, that all Mankind muſt now abide the Teſt of, both the Juſt and the Unjuſt, will have ſuch Effect upon the Fire of ſpiritual Hell, as to gradually or progreſſively change its former Effects, to a purifying Fire, (*Art.* 201 *to* 206) correſpondent with what I have already aſſerted of the Attributes of GOD, being ever exerted to bring forth Good out of Evil, for the greater Augmentation of His Glory, and Manifeſtation of His Almighty Power;—hence, thoſe that now find themſelves accuſed of Sin and Wickedneſs before GOD and in their Spirits condemned to depart into that everlaſting Fire, ſaid to be prepared for the Devil and his Angels, will find that Fire though dreadful in its firſt Effects, gradually changed to a Fire of Purification, that will terminate in a Fire of Conviction, thence to Converſion, and laſtly to *Reſtoration:* For all Things will be proved by this Fire, the Droſs and Alloy will be burnt up and conſumed, but the pure Gold will be preſerved.

ART. 353. In ſundry Parts of Holy Writ, it is expreſsly declared, that a thouſand Years with us, is but as one Day with GOD;—therefore this Day of Judgment will conſiſt of one thouſand of our Years, and not a ſingle Day of twenty-four Hours, as fooliſhly aſſerted by ſome; and this Day of Judgment is now commenced, being ſeventeen hundred Years complete, from the Time of its Declaration in the Viſion or Revelation

lation to *St. John*, in the Year 96, till its Commencement 18th September, 1796, being the Day I received this Manifeſtation, between 10 and 12 o'Clock at Night.

ART. 354. And that all Men may be poſitively certain, that this great Aſſizes, or Day of general Judgment has commenced; let us conſider the Prophecies concerning this great eventful Day, and the leading or introductory Signs that were to happen at or juſt before its Commencement, and ſee if they have not all come to paſs, with all the various Circumſtances of their Fulfilment.

ART. 355. Our LORD and SAVIOUR Himſelf has expreſsly declared what thoſe leading Signs ſhould be, *Matt.* 24 *Ch.* and though I am unwilling to anticipate what ſhall be ſaid on this Subject, when we come to interpret the Revelations; yet as the Section ſeems to call upon me here, I ſhall juſt touch lightly upon His Prophecies, and thence proceed immediately to my Comments on the Revelations of *St. John*, where every neceſſary and ſatisfactory Proof ſhall be given in Confirmation of theſe great Aſſertions.

MATTHEW, 24 CH. 4 V.

Take Heed that no Man deceive you.

Here He warns His Diſciples, and their Succeſſors in them, againſt all thoſe ſpiritual Deceits that would be practiſed by ſuch as ſhould call themſelves His Diſciciples.

Verſe 5th.—"For many ſhall come in my Name, &c." Every one that taketh upon him the Office of the Miniſtration of the WORD of GOD, ought to be anointed thereto by the Unction of the *Holy Spirit*, whereby he would truly become a CHRIST; the Word CHRIST ſignifying *anointed*.

A Miniſter ſo anointed is called a CHRIST, as he acts directly in the awful Place or inſtead of his great Maſter, whom he repreſents as His truly deputed Ambaſſador:—Now we know that an Ambaſſador is reckoned

or

or looked upon in the ſame Light as the Perſon he repreſents; hence ancient Ambaſſadors, *(in Holy Writ)* after declaring the Import of their Embaſſy, always ſpoke or declared the Reſidue of their Miſſion in the firſt Perſon ſingular; therefore if that Ambaſſador has not his Inſtructions how or what he ſhall ſay or do, immediately from the King or Perſon whom he repreſents, he is no truly deputed Ambaſſador of his, whatever he may fancy or ſay of himſelf; he is therefore unacquainted with the Mind of his Prince, and not truly knowing it, he is obliged to ſupply the Defect by ſubſtituting his own Will or his own Reaſons and Opinions in the Room thereof, and this he would fain perſuade Mankind is the direct Miſſion he has received for the Office of his Miniſtry or Embaſſy, from the Perſon whom he thus falſely repreſents; hence he is termed a falſe CHRIST;—Surely the Clergy of the preſent Day are,—Stop!—Say Nothing to them; let them live and abide as long as they can.

Verſe 6th.—Wars, and Rumours of Wars, are the introductory or leading Signs of the Beginning of Sorrows; Juſt as if He had ſaid, though Wars and Rumours of Wars be ſome of the temporal Signs, according to the literal or expreſs Notifications I have already taught or inſtructed you to expect, as the introductory Conſequences or forerunning Signs of my ſecond Coming, yet, ye are not to expect that Wars, Peſtilences, Famines, Earthquakes, &c. &c. will not be, till at or near my ſecond Coming to Judgment;—no;—there will be Wars, and Rumours of Wars, Famines, Peſtilences, &c. but the Wars that will be introductory to my Coming, will have other Motives or Stimulatives to induce Tranſgreſſors to perpetrate their horrid Continuance, and dreadful Effects and Conſequences; (viz. Unreaſonableneſs, in the very midſt of Reaſon, or the moſt enlightened Age of Mankind, by profeſſing Chriſtians only againſt each other:) theſe Wars will alſo have an indiſſoluble Connexion with the other Signs and

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Circumſtances preparatory or introductory to my Coming, which the other intermediate Wars will not have, as ye will plainly ſee.

Verſe 7th.—Earthquakes in Holy Writ, often imply the Fears or ſignify the Terrors of the People of the Earth, whereat they ſhake and tremble.

Verſe 14th.—And this Goſpel of the Kingdom ſhall be preached in all the World, for a Witneſs or Teſtimony to all Nations, then ſhall the End come.—The Goſpel has not yet been preached, neither in general nor in particular, to all the World, nor to all Nations thereof; there are many Nations and Tribes in Africa and America that have not yet heard of Goſpel Salvation: but the true Intent of CHRIST's Words are thus. Although my Goſpel ſhall not have reached neither to the Ears nor to the Hearts of all Mankind throughout the ſundry Nations of the Earth, nor though the Goſpel ye ſhall preach ſhall not have that general nor univerſal Effect upon the Hearts and Souls, the Minds nor Underſtandings of all Mankind, *not even on thoſe that ſhall hear and profeſs it*, yet when the new Diſpenſation of my everlaſting Goſpel ſhall be made known, then cometh the End, the End of Sin and Evil in all thoſe that ſhall hear it; the End of this wicked and perverſe Generation, that will ſubſiſt or continue till then by Order or Courſe of Generation; when the new Diſpenſation ſhall be preached to them, then the End of this Generation ſhall be conſummated thereby, in a Regeneration in ſpiritual Truth, and a renewed or renovated Purity.

ART. 356. This Goſpel of mine will be henceforth preached and promulgated in its Truth and Purity, for a Witneſs to all Nations againſt the Falſehood and Impiety of the former irreligious Proceedings, under the former Light of the Goſpel, by Mankind, both in Faith and Practice; whence the World will become ſhortly regenerated, *(as faſt as it is communicated)* and the End or Diſſolution of all Syſtems of Opinions, Modes of Worſhip,

Worſhip, Rules of Faith and Practice, that have heretofore been founded in Error, and ſupported by eccleſiaſtical Necromancy or religious Legerdemain, Deluſion and Artifice, will all depart for ever, and give Place to a renovated State of Men and Things, in a new World, that ſhall now (*as predicted*) riſe like a Phœnix out of the Aſhes, Filth and Ruins of the Former:—then the End may be truly ſaid to come; the End of all old Things, which ſhall be done away, and new ones ſhall ſucceed in their Room.

Verſe 15*th*.—When ye ſee the Abomination that maketh deſolate, *Dan.* 11 *Ch.* 31 *V.*—This Abomination that maketh deſolate, is the Effects deriving to Mankind a little before His coming, as here prophecied of, from the unſettled State in which religious Worſhip, Faith and Practice will be then involved, ſtanding in the Place it ſhould not; that is, it ſtands in the Place where true Religion, true Worſhip, and experimental and practical Chriſtianity in Faith and Sincerity, ſhould be found ſtanding:—The Multiplicity of claſhing Opinions, controverted Notions, abſurd Rites, unfounded Tenets, and all that could tend to put religious Worſhip up in the Pillory of Diſreſpect, and all its true Votaries aſhamed of the diſgraceful Odiums caſt thereat, has ſo deſolated the Church of CHRIST of its Members, that they, ſeeing thoſe Things, and the preſent Poſture of ſpiritual and temporal Affairs, and the Diſrepute and Rejection true Chriſtians and Chriſtianity labours under, the Love of many has waxed cold, the Fire of holy Zeal has become almoſt extinct, which fulfils this Part of the Prophecy:—Say, Reader, am I right?—Is not this exactly the Caſe at preſent?

Verſe 23*d*.—Then if any Man ſhall ſay unto you, Lo! here is CHRIST!—or, Lo! there is CHRIST! believe him not, even though they ſhould ſhew great Signs and Wonders, in which they will have an Intereſt to be ſerved, or an End to be anſwered, believe them not: they will not believe them, becauſe they will feel and know

know where CHRIST is really to be had and found better than all or any of those Pretenders, they will have Him in their Hearts.

Verse 27th—For as the Lightning cometh, &c.—Here is truly represented the unexpected Suddenness of His Coming, His Appearance, and His awful Splendours; great Lightning being sudden, awful and terrific, and also capable of pervading through every Part of the vital or human Frame with electric Velocity;—so also shall it now be to the Sons of Men; they shall behold His awful Splendours, as He Himself foretold; they shall not only see it visibly with their Eyes, and read it with their Lips, but they shall feel it in their whole Souls, and all and every spiritual Power and Faculty thereof, like an electrical Shock from Lightning.—The Wicked now shall feel him as a consuming Fire before which they cannot stand;—the Good shall feel the electric Vivification of His spiritual Sanctification, suddenly and awfully communicated to their Souls and spiritual Attributes:—Also He will be a consuming Fire, as fierce Lightning generally is;—He will burn up, as I have said, by the Fire of His pure Spirit, all the Dross and Impurity of every wrong Desire; He will sit as a Refiner's Fire to purify them yet seven Times.

Verse 29th.—Immediately after, &c.—This Verse carries with it every necessary Confirmation and Conviction of this great eventful Day being now truly come, in a four-fold Interpretation, and four-fold Proof.

ART. 357. In Scripture or prophetic Language, which I have already shewn or proved to be typically representative, and sometimes hieroglyphic, the Sun and Moon often represent Persons;—see *Joseph's* Dream. So doth Stars represent Ministers of the Church, or Clergy, *Revel.* 1 *Ch.* 16 & 20 *V.*—Now *Joseph's* Dream represented to him the Sun as his Father, the Moon as his Mother, and the Stars as his Brethren.

ART. 358. Now, as Kings and Princes are considered as political Parents, and are sometimes addressed under

under theſe very Titles;—the Sun therefore, as here alluded to, poſitively repreſents the late French King, his Queen, the Mother of the People in a political Senſe, by the Repreſentation of the Moon, and the Clergy as the Stars;—hence the Whole of this Verſe, both ſtrongly and evidently alludes to the convulſed Commotions of the Earth, *(the People)* the Death of that King, whoſe Glory became eclipſed or darkened, as covered with Mourning or Sack-cloth,—and his Wife, the Queen, became as Blood,—and the Stars, the Clergy fell in Abundance, and their Powers *(Heavenly)* are ſhaken, and now begin to quake elſewhere.

Secondly.—The old and new Teſtimonies (*Teſtament*) are herein repreſented alſo.—The old Teſtimonies as the Moon, which was originally a Light in the Dark, (*as Moon-light is*) to the darkened Minds of the primitive Ages of the World, before the new Teſtimonies, that glorious Light or Sun of Righteouſneſs had riſen or made its Appearance;—then, this Sun and Moon has been (*at this Time alſo*) obſcured divers Ways, but more eſpecially the Sun has been darkened, by Mr. *Paine*'s throwing ſuch black and odious Scandal upon the Life, Actions, Sufferings and Death of the Son of God; and His Apoſtles and their Succeſſors as Stars, he has caſt down;—the Moon, the old Teſtimonies, he has alſo ſhewn to be nothing elſe but an Hiſtory of Blood, Murders, Rapine and Slaughter. *See his Age of Reaſon.*

Thirdly.—The preſent State of Religion, as derived from the Word of God, in the old and new Teſtimonies, is rendered ſo dark in this its laſt Stage or final Concluſion, according to the preſent Obſcurity and Miſinterpretation it labours under; that neither one nor the other can be truly ſaid to ſhew their Light, they are now almoſt dark and extinct; their Meaning has been explained quite away, as to any true Uſe it is now in the World.

Bluſh, Chriſtians, at this Truth!

Fourthly and laſtly.—Both the old and the new Teſtimonies (*Teſtament*) muſt ſurrender up their Light and

Glory, before the glorious Preſence of this new Diſpenſation, I have herein ſet forth, (*Arts.* 206, 207, 208) therefore in this Senſe they are alſo ſaid to become darkened.

Art. 359. When the Truth, the Light, and the Life, as taught, preached and practiſed by Christ Himſelf, and His Apoſtles, and by them handed down to us in His glorious Goſpel, has become obſcured, darkened and dead, or as it were totally extinct, rejected and diſregarded, from a Combination of Cauſes founded in Depravity, Error and Perverſion of its Doctrines and Worſhip; there ends the farther beneficial Progreſs of the firſt Manifeſtation of that glorious Goſpel Diſpenſation; like the Law and the Prophets, juſt before or at the firſt Coming of Christ, they were ſo obſcured, darkened and dead, as to be almoſt extinct, as to any real Benefit Mankind could have derived from them in future, by and from the ſpecious Veil, falſe Gloſſes, and Miſrepreſentation of the Jewiſh Prieſts, in their Miſinterpretations thereof, and the erroneous Worſhip and Practices deduced therefrom; like thoſe of the preſent Day, with Reſpect to the Goſpel.—The Features,—the Complexion,—the Indications and evident Symptoms,—the Prophecies and forewarning Signs, as foretold and foreſhewn to be the typical, as well as introductory Scenes, are at this Day ſo abundantly fulfilled and verified, as to leave no Shadow of Doubt, that it is now in its loweſt State of Decline, or laſt expiring Agonies, having viſibly loſt the ſpiritual Support that ſhould envigorate and animate it, as the only Means of its Exiſtence.

Art. 360. And juſt as it is about to expire, or to become totally extinct, God in His Veracity has engaged, that it ſhall not become quite dead or extinct, before He raiſes up another Diſpenſation in the Room of it, as He did, when He introduced the Goſpel Diſpenſation, at the Time the Law and the Prophets became nearly uſeleſs.

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Art. 361. So alſo, when this new Diſpenſation of mine, ſhall have loſt its Power and Influence with Men, which it will do,—or which will be really the Caſe, in that State of ſpiritual Evil, Confuſion and Diſorder, under the ſpiritual Apoſtacy, religious Warfare, or univerſal Derangement, that will take Place under the two powerful Apoſtates, repreſentatively expreſſed by the applicate Names of *Gog*, and *Magog*, in the latter Days, or near the Concluſion of the Millennium or Day of Judgment, that has now commenced;—God in His Veracity has engaged that this ſhall not become quite dead or extinct, before He raiſes up another Diſpenſation in the Room of it, by changing Mortality into Immortality, and thereby running the Effects of the firſt Reſurrection, into the firſt Fruits of the ſecond Reſurrection, and thence bring forward a new State of Men and Things, in a State of Exiſtence that I have Reaſon to think will never end, or at leaſt that it will progreſſively proceed upwards to the higheſt Apex of Truth and Purity, towards the Perfection of the divine Deity Himſelf, in a never ending Immortality.

Art. 362. Now it is ſtrikingly and ſingularly remarkable, that this eclipſing of thoſe Luminaries, and Fall of the Stars, in all or any of theſe four Interpretations, are preciſely at this Criſis or Period of Time, ſo that take them *one* or *all*, it appears that the Fulfilment of this Part of Christ's Prediction is poſitively accompliſhed, and all much about one and the ſame Time, to prevent Doubts or Miſtakes.

Art. 363. Let not the World deceive itſelf, nor let no Man deceive himſelf, as they will evidently ſee I am not deceiving them.

They have the original Records of thoſe Prophecies, therefore the Truth of theſe Things carry with them a ſufficient Evidence of their own, without putting me to the Trouble of producing farther Proofs to ſupport their Authenticity:—Let not Mankind perſuade themſelves into a Belief, that the Lord Jesus will come perſonally to reign a Thouſand Years with the Righteous,

ous, the Saints and the Martyrs;—no.—He is come in the Preſence of His Spirit, and the Manifeſtation thereof, and in the Power thereof, and in the Glory thereof, and in the Divinity thereof, to reign and rule in the Hearts, Souls, Minds, Wills, Tempers and Diſpoſitions of Mankind:—If He came perſonally, it would not be poſſible for all to ſee Him, (*Rev.* 1 *Ch.* 7 *V.*) and all to know Him from the Leaſt to the Greateſt; thouſands would be put back perhaps, and miſs of ſeeing Him, or be otherwiſe prevented, but in this it is not nor cannot be the Caſe.—On this very Rock the Jews were ſhipwrecked, and are caſt away unto this Day.—They expected, as the Generality of us do, the Coming of a MESSIAH very different from the Appearance the LORD JESUS made when He firſt came; they were offended at Him, as He ſeemed neither to anſwer their Deſcription nor their Interpretation of the Prophecies, nor their Taſte, nor the other notional Ideas they entertained of the MESSIAH that was to come:—Let us not do ſo too, and with their Example before us, and by an Expectation of Impoſſibilities in Signs, Wonders and forerunning Events, and a real bodily or perſonal Appearance, &c. &c. &c. remain as they do, ſtill in Expectation of that which will never be to them what they fooliſhly fancied.

ART. 364. To conclude this Section, and draw up the Rere of this awfully grand and ſpiritually ſolemn Scene, we ſhall juſt add a few Remarks, and then cloſe the Subject here.

Firſt.—From *Arts.* 146, 149, 154, 163 *to* 169, 182, 184, 185, 189, 190 *to* 200, we prove the Manner and Means of CHRIST JESUS being manifeſted to Mankind: From *Sect.* 19 we prove the Reſurrection from Sin and Death; from the Union of both with other Parts of the Book, we prove His ſecond Coming, and this general Judgment that has now commenced; from all which we may perceive, that this firſt Reſurrection contains in it the renewed State of Men and Things, in their firſt Outſetting for the civic Crown of human Felicity,

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in the Commencement of this happy Renovation thro' Life, in this temporal Hell or State of Probation; and for the never-fading Crown of eternal Splendour in a glorified Immortality with God and Christ Jesus, while Heaven celeſtial ſhall continue in Exiſtence.

Secondly.—We are inſtructed that this Renewal, Reſurrection or Regeneration contains the happy, happy Subordination or Subjection of our Minds and Capacities to the Reign, Rule, Dominion, Authority and divine Power of Christ Jesus the Son of God, now manifeſted to the aſtoniſhed World in the ſpiritual Evidence of His ſecond Coming, not only to judge the Living and the Dead, and to render unto every Man according to His Works, and to ſettle all Accounts between God and Mankind by a regular Balance of Settlement, but to reign in His Kingdom of regenerated Man during the ſabbatical Millenary, or thouſand Years of encreaſing ſpiritual Purity that will henceforth obtain, and progreſſively proceed from Grace to Glorification.

Thirdly.—That from this Renovation, Renewal or Regeneration taking Place in the Hearts, Souls, Minds, Tempers, Diſpoſitions and Capacities of Mankind, the Dominion of original and inherent Evil attached to our Nature will be overcome, it will be caſt into outer Darkneſs, and confined to that Reſtraint and Incapacity, as to be no longer capable of bringing Mankind under its Influence, to act reverſe to the Influence of God's *Holy Spirit*, as heretofore. Thus original and inherent Evil, *(Sect.* 1.) heretofore repreſented as *Satan*, will be caſt out and confined in the bottomleſs Pit, *(the Abyſs of Unreaſonableneſs)* till the Time of *Gog* and *Magog*, at which Time it will again obtain a very powerful and alarming Dominion for a little Seaſon, till Jesus Christ ſhall conclude the Scene, as I have ſaid, by running the Effects of the firſt Reſurrection into the ſecond, and reſtoring them alſo, and terminating the Seſſions by a free and general Amneſty, and a general Jail Delivery or Reſurrection of Mankind from the Grave, and an univerſal Renewal of all Things, into an eternal State

or

or Change from Mortality to Immortality, and thus confirming His Word of Promiſe, "Behold, I make "all Things new!"

Laſtly.—Having now cloſed the Seſſions, and concluded all Things pertaining to Time, Mortality, and this State of Probation in temporal Hell, let us now look beyond this Chain of Incidents that has terminated with human Exiſtence, and ſince we can purſue it no farther in Life, let us take a ſhort Survey of it in Eternity, after the Curtain has dropt, and the Farce of Life is done.

ART. 365. Here then, a new Scene unfolds itſelf to the ſpiritual Eye of the Chriſtian, to prove he has a Soul of divine Extraction, that can have Intercourſe beyond the Period of Mortality both ways; with the immortal State that has heretofore taken Place, and that which will hereafter take Place with juſt Men made perfect, and with wicked Men made miſerable; and have Permiſſion of Ingreſs, Egreſs and Regreſs with the inviſible World and the State of Things therein, and, as it were, hold Converſe with Beings that ſhall inhabit Eternity Millions of Ages hence; and ſee and know, in a large Degree, the future Œconomy of Heaven, and expatiate thereon;—but hold!—I was going to give a ſhort Hiſtory of the World of Spirits, or inviſible World, but finding the Subject has been properly cloſed without it, I ſhall reſerve what I have to ſay on this Subject to another Place, where I will not be ſo much limited nor confined for Want of Room as I am evidently here, at the Cloſe of a Section that is of itſelf weighty enough, without burdening it with extraneous Matter. ELIJAH WALLACE, *1ſt. U. C.*

SUNDAY, 18th September, 1796, 12 o'Clock at Night.

Firſt Day and Hour of the Millennium, or Commencment of Chriſt's *Reign.*
Firſt Day and Hour of the General Reſurrection.
Firſt Day and Hour of the General Judgment, and Overthrow of Spiritual Evil, Amen.